

**THE HUMAN BEING IN
RELATIONSHIP WITH THE
COSMOS
VOLUME 2**

**The Bridge between the World-
spirituality and the Physical Aspect
of the Human Being
The Search for a New Isis, the
Divine Sophia**

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Soul and Spirit in the Human Physical Constitution

The Bridge Between Universal Spirituality and the Physical Constitution of Man

Today I want to interpolate a theme which may possibly seem to you somewhat remote, but it will be of importance for the further development of subjects we are studying at the present time. We have been able to gather together many essential details which are essential for a knowledge of man's being. On the one side, we are gradually discovering man's place in the life of the cosmos, and on the other, his place in the social life. But it will be necessary today to consider certain matters which make for a better understanding of man's being and nature.

When man is studied by modern scientific thinking, one part only of the being is taken into consideration. No account whatever is taken of the fact that in addition to his physical body, man also has higher members. But we will leave this aside today and think about something that is more or less recognized in science and has also made its way into the general consciousness.

In studying the human being, only those elements which can be pictured as solid, or solid-fluidic, are regarded as belonging to his organism. It is, of course, acknowledged that the fluid and the aeriform elements pass into and out of the human being, but these are not in themselves considered to be integral members of the human organism. The warmth within man which is greater than that of his environment is regarded as a state or condition of his organism, but not as an actual member of his constitution. We shall presently see what I mean by saying this. I have already drawn attention to the fact that when we study the rising and falling of the cerebral fluid through the spinal canal, we can observe a regular up-and-down oscillatory movement caused by inhalation and exhalation; when we breathe in, the cerebral fluid is driven upwards and strikes, as it were, against the brain-structure; when we breathe out, the fluid sinks again. These processes in the purely liquid components of the human organism are not considered to be part and parcel of the organism itself. The general idea is that man, as a physical structure, consists of the more or less solid, or at most solid-fluid, substances found in him.

Man is pictured as a structure built up from these more or less solid substances . The other elements, the fluid element, as I have shown by the example of the cerebral fluid, and the aeriform element, are not regarded by anatomy and physiology as belonging to the human organism as such. It is said: Yes, the human being draws in the air which follows certain paths in his body and also has certain definite functions. This air is breathed out again. Then people speak of the warmth condition of the body, but in reality they regard the solid element as the only organizing factor and do not realize that in addition to this solid structure they should also see the whole man as a column of fluid (blue), as being permeated with air (red) and as a being in whom there is a definite degree of warmth (yellow). More exact study shows that just as the solid or solid-fluid constituents are to be considered as an integral part or member of the organism, so the actual fluidity should not be thought of as so much uniform fluid, but as being differentiated and organized though the process here is a more fluctuating one and having its own particular significance.

In addition to the solid man, therefore, we must bear in mind the “fluid man” and also the “aeriform man”. For the air that is within us, in regard to its

organization and its differentiations, is an organism in the same sense as the solid organism, only it is gaseous, aeriform, and in motion. And finally, the warmth in us is not a uniform warmth extending over the whole human being, but is also delicately organized. As soon, however, as we begin to speak of the fluid organism which fills the same space that is occupied by the solid organism, we realize immediately that we cannot speak of this fluid organism in earthly man without speaking of the etheric body which permeates this fluid organism and fills it with forces. The physical organism exists for itself, as it were; it is the physical body; in so far as we consider it in its entirety, we regard it, to begin with, as a solid organism. This is the physical body.

We then come to consider the fluid organism, which cannot, of course, be investigated in the same way as the solid organism, by dissection, but which must be conceived as an inwardly mobile, fluidic organism. It cannot be studied unless we think of it as permeated by the etheric body.

Thirdly, there is the aeriform organism which again cannot be studied unless we think of it as permeated with forces by the astral body.

Fourthly, there is the warmth-organism with all its inner differentiation. It is permeated by the forces of the Ego. That is how the human as earthly being today is constituted.

Physical organism:	Physical body
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Man regarded in a different way:

Solid organism	Physical body
Fluid organism	Etheric body
Aeriform organism	Astral body
Warmth-organism	Ego

Let us think, for example, of the blood. Inasmuch as it is mainly fluid, inasmuch as this blood belongs to the fluid organism, we find in the blood the etheric body which permeates it with its forces. But in the blood there is also present what is generally called the warmth condition. But that organism is by no means identical with the organism of the fluid blood as such. If we were to investigate this — and it can also be done with physical methods of investigation — we should find in registering the warmth in the different

parts of the human organism that the warmth cannot be identified with the fluid organism or with any other.

Directly we reflect about man in this way we find that it is impossible for our thought to come to a standstill within the limits of the human organism itself. We can remain within these limits only if we are thinking merely of the solid organism which is shut off by the skin from what is outside it. Even this, however, is only apparently so. The solid structure is generally regarded as if it were a firm, self-enclosed block; but it is also inwardly differentiated and is related in manifold ways to the solid earth as a whole. This is obvious from the fact that the different solid substances have, for example, different weights; this alone shows that the solids within the human organism are differentiated, have different specific weights in man. In regard to the physical organism, therefore, the human being is related to the earth as a whole. Nevertheless it is possible, according at least to external evidence, to place spatial limits around the physical organism.

It is different when we come to the second, the fluid organism that is permeated by the etheric body. This fluid organism cannot be strictly demarcated from the environment. Whatever is fluid in any area of space

adjoins the fluidic element in the environment. Although the fluid element as such is present in the world outside us in a rarefied state, we cannot make such a definite demarcation between the fluid element within man and the fluid element outside man, as in the case of the solid organism. The boundary between man's inner fluid organism and the fluid element in the external world must therefore be left indefinite.

This is even more emphatically the case when we come to consider the aeriform organism which is permeated by the forces of the astral body. The air within us at a certain moment was outside us a moment before, and it will soon be outside again. We are drawing in and giving out the aeriform element all the time. We can really think of the air as such which surrounds our earth, and say: it penetrates into our organism and withdraws again; but by penetrating into our organism it becomes an integral part of us. In our aeriform organism we actually have something that constantly builds itself up out of the whole atmosphere and then withdraws again into the atmosphere. Whenever we breathe in, something is built up within us, or, at the very least, each indrawn breath causes a change, a modification, in an upbuilding process within us. Similarly, a destructive, partially destructive, process takes place whenever we

breathe out. Our aeriform organism undergoes a certain change with every indrawn breath; it is not exactly newly born, but it undergoes a change, both when we breathe in and when we breathe out. When we breathe out, the aeriform organism does not, of course, die, it merely undergoes a change; but there is constant interaction between the aeriform organism within us and the air outside. The usual trivial conceptions of the human organism can only be due to the failure to realize that there is but a slight degree of difference between the aeriform organism and the solid organism.

And now we come to the warmth-organism. It is of course quite in keeping with materialistic-mechanistic thought to study only the solid organism and to ignore the fluid organism, the aeriform organism, and the warmth-organism. But no real knowledge of man's being can be acquired unless we are willing to acknowledge this membering into a warmth-organism, an aeriform organism, a fluid organism, and an earth organism (solid).

The warmth-organism is paramountly the field of the Ego. The Ego itself is that spirit-organization which imbues with its own forces the warmth that is within us, and governs and gives it configuration, not only

externally but also inwardly. We cannot understand the life and activity of the soul unless we remember that the Ego works directly upon the warmth. It is primarily the Ego in man which activates the will, generates impulses of will. — How does the Ego generate impulses of will? From a different point of view we have spoken of how impulses of will are connected with the earthly sphere, in contrast to the impulses of thought and ideation which are connected with forces outside and beyond the earthly sphere. But how does the Ego, which holds together the impulses of will, send these impulses into the organism, into the whole being of man? This is achieved through the fact that the will works primarily in the warmth-organism. An impulse of will proceeding from the Ego works upon the warmth-organism. Under present earthly conditions it is not possible for what I shall now describe to you to be there as a concrete reality. Nevertheless it can be envisaged as something that is essentially present in man. It can be envisaged if we disregard the physical organization within the space bounded by the human skin. We disregard this, also the fluid organism, and the aeriform organism. The space then remains filled with nothing but warmth which is, of course, in communication with the warmth outside. But what is active in this warmth, what sets it

in flow, stirs it into movement, makes it into an organism — is the *Ego*.

The astral body of man contains within it the forces of feeling. The astral body brings these forces of feeling into physical operation in man's aeriform organism.

As an earthly being, man's constitution is such that, by way of the warmth-organism, his Ego gives rise to what comes to expression when he acts in the world as a being of will. The feelings experienced in the astral body and coming to expression in the earthly organization manifest in the aeriform organism. And when we come to the etheric organism, to the etheric body, we find within it the *conceptual* process, in so far as this has a pictorial character — more strongly pictorial than we are consciously aware of to begin with, for the physical body still intrudes and tones down the pictures into mental concepts. This process works upon the fluid organism.

This shows us that by taking these different organisms in man into account we come nearer to the life of *soul*. Materialistic observation, which stops short at the solid structure and insists that in the very nature of things water cannot become an organism, is

bound to confront the life of soul with complete lack of understanding; for it is precisely in these other organisms that the life of soul comes to immediate expression. The solid organism itself is, in reality, only that which provides support for the other organisms. The solid organism stands there as a supporting structure composed of bones, muscles, and so forth. Into this supporting structure is membered the fluid organism with its own inner differentiation and configuration; in this fluid organism vibrates the etheric body, and within this fluid organism the thoughts are produced. How are the thoughts produced? Through the fact that within the fluid organism something asserts itself in a particular metamorphosis — namely, what we know in the external world as *tone*.

Tone is, in reality, something that leads the ordinary mode of observation very much astray. As earthly human beings we perceive the tone as being borne to us by the air. But in point of fact the air is only the transmitter of the tone, which actually weaves in the air. And anyone who assumes that the tone in its essence is merely a matter of air-vibrations is like a person who says: Man has only his physical organism, and there is no soul in it. If the air-vibrations are thought to constitute the essence of the tone, whereas

they are in truth merely its external expression, this is the same as seeing only the physical organism with no soul in it. The tone which lives in the air is essentially an *etheric* reality. And the tone we hear by way of the air arises through the fact that the air is permeated by the *Tone Ether* which is the same as the *Chemical Ether*. In permeating the air, this Chemical Ether imparts what lives within it to the air, and we become aware of what we call the tone.

This Tone Ether or Chemical Ether is essentially active in our fluid organism. We can therefore make the following distinction: In our fluid organism lives our own etheric body; but in addition there penetrates into it (the fluid organism) from every direction the Tone Ether which underlies the tone. Please distinguish carefully here. We have within us our etheric body; it works and is active by giving rise to thoughts in our fluid organism. But what may be called the Chemical Ether continually streams in and out of our fluid organism. Thus we have an etheric organism complete in itself, consisting of Chemical Ether, Warmth-Ether, Light-Ether, Life-Ether, and in addition we find in it, in a very special sense, the Chemical Ether which streams in and out by way of the fluid organism.

The astral body which comes to expression in feeling operates through the air organism. But still another kind of Ether by which the air is permeated is connected especially with the air organism. It is the Light-Ether. Earlier conceptions of the world always emphasized this affinity of the outspreading physical air with the Light-Ether which pervades it. This Light-Ether that is borne, as it were, by the air and is related to the air even more intimately than tone, also penetrates into our air organism, and it underlies what there passes into and out of it. Thus we have our astral body which is the bearer of feeling, is especially active in the air organism, and is in constant contact there with the Light-Ether.

And now we come to the Ego. This human Ego, which by way of the will is active in the warmth-organism, is again connected with the outer warmth, with the instreaming and outstreaming Warmth-Ether.

Now consider the following. The etheric body remains in us also during sleep, from the moment of falling asleep to the moment of waking; therefore the interworking of the Chemical Ether and the etheric body continues within our being, via the fluid organism, also while we are asleep. It is different in the case of the astral body and feeling. From the moment

of falling asleep to the moment of waking, the astral body is outside the human organism; the astral body and feeling do not then work upon the air organism, but the air organism that is connected with the whole surrounding world — is sustained from outside during sleep. And the human being himself, with his astral body and feeling, goes out of the body and passes into a world with which it is related primarily through the Light-Ether. While he is asleep man lives directly in an element that is transmitted to his astral body by the air organism during waking life. We can speak in a similar way of the Ego and the warmth-organism.

It is obvious from this that an understanding of man's connection with the surrounding universe is possible only as the result of thorough study of these members of being, of which ordinary, mechanistic thinking takes no account at all. But everything in us interpenetrates, and because the Ego is in the warmth-organism it also permeates the air organism, the fluid organism, and the solid organism, it permeates them with the warmth which is all-pervading. Thus the warmth-organism lives within the air organism; the warmth-organism, permeated as it is with the forces of the Ego, also works in the fluid organism.

This indicates how, for example, we should look for the way in which the Ego works in the circulating blood. It works in the circulating blood by way of the warmth-organism — works as the spiritual entity which, as it were, sends down the will out of the warmth, via the air, into the fluid organism. Thus everything in the human organism works upon everything else. But we get nowhere if we have only general, abstract ideas of this interpenetration; we will reach a result only if we can evolve a concrete idea of the constitution of man and of how everything that is around us participates in our make-up.

The condition of sleep, too, can be understood only if we go much more closely into these matters. During sleep it is only the physical body and the etheric body that remain as they are during the waking state; the Ego and the astral body are outside. But in the sleeping human being the forces that are within the physical and etheric bodies can also be active — on the aeriform organism and the warmth-organism as well.

When we turn to consider waking life, from what has been said we shall understand the connection of the Ego with the astral body and with the whole organism. During sleep, when the Ego and the astral body are

outside, the four elements are nevertheless within the human organism: the solid supporting structure, the fluid organism, but also the air organism in which the astral body otherwise works, and the warmth-organism in which the Ego otherwise works. These elements are within the human organism and they work in just as regularly organized a way during sleep as during the waking state, when the Ego and the astral body are active within them.

During the sleeping state we have within us, instead of the Ego — which is now outside — the spirit which permeates the cosmos and which in waking life we have driven out through our Ego which is part of that spirit. During sleep our warmth body is pervaded by cosmic spirituality, our air organism by what may be called cosmic astrality (or world-soul), which we also drive out while we are awake.

Waking life and sleeping life may therefore also be studied from this point of view. When we are asleep our warmth-organism is permeated by the cosmic spirituality which on waking we drive out through our Ego, for in waking life it is the Ego that brings about in the warmth-organism what is otherwise brought about by the cosmic spirituality. It is the same with the cosmic astrality; we drive it out when we wake up and

readmit it into our organism when we fall asleep. Thus we can say: In that we leave our body during sleep, we allow the cosmic spirit to draw into our warmth-organism, and the world-soul, or the cosmic astrality, into our aeriform organism.

If we study the man without preconceived ideas, we acquire understanding not only of his relation to the surrounding physical world, but also of his relation to the cosmic spirituality and to the cosmic astrality.

This is one aspect of the subject. We can now consider it also from the aspect of knowledge, of cognition, and you will see how the two aspects tally with each other. It is customary to call 'knowledge' only what man experiences through perception and the intellectual elaboration of perceptions from the moment of waking to that of falling asleep. But thereby we come to know man's physical environment only. If we adhere to the principles of spiritual-scientific thinking and do not indulge in fantasy, we shall not, of course, regard the pictures of dream-life as immediate realities in themselves, neither shall we seek in dreams for knowledge as we seek it in waking mental activity and perception. Nevertheless at a certain lower level, dreaming is a form of knowledge. It is a particular form of physical self-knowledge.

Roughly, it can be obvious that a man has been 'dreaming' inner conditions when, let us say, he wakes up with the dream of having endured the heat of an intensely hot stove and then, on waking, finds that he is feverish or is suffering from some kind of inflammatory condition. In other ways too, dreams assume definite configuration. A man may dream of coiling snakes when something is out of order in the intestines; or he may dream of caves into which he is obliged to creep, and then wakes up with a headache, and so on. Obscurely and dimly, dreams point to our inner organic life, and we can certainly speak of a kind of lower knowledge as being present in dreams. There is merely an enhancement of this when the dreams of particularly sensitive people present very exact reflections of the organism.

It is generally believed that deep, dreamless sleep contributes nothing at all in the way of knowledge, that dreamless sleep is quite worthless as far as knowledge is concerned. But this is not the case. Dreamless sleep has its definite task to perform for knowledge — knowledge that has an individual-personal bearing. If we did not sleep, if our life were not continually interrupted by periods of sleep, we would be incapable of reaching a clear concept of the 'I,' the Ego; we could have no clear realization of our

identity. We should experience nothing except the world outside and lose ourselves entirely in it. Insufficient attention is paid to this, because people are not in the habit of thinking in a really unprejudiced way about what is experienced in the life of soul and in the bodily life.

We look back over our life, at the series of pictures of our experiences to the point to which memory extends. But this whole stream of remembrances is interrupted every night by sleep. In the backward survey of our life the intervals of sleep are ignored. It does not occur to us that the stream of memories is ever and again interrupted by periods of sleep. The fact that it is so interrupted means that, without being conscious of it, we look into a void, a nothingness, as well as into a sphere that is filled with content. If here we have a white sphere with a black area in the middle, we see the white and in the middle the black, which, compared with the white, is a void, a nothingness. (This is not absolutely accurate but we need not think of that at the moment.) We see the black area, we see that in the white sphere something has been left free, but this is equally a positive impression although not identical with the impressions of the white sphere. The black area also gives a positive impression. In the same way the experience is

a positive one when we are looking back over our life and nothing flows into this retrospective survey from the periods of sleep. What we slept through is actually included in the retrospective survey, although we are not directly conscious of it because consciousness is focused entirely on the pictures left by waking life. But this consciousness is inwardly strengthened through the fact that in the field of retrospective vision there are also empty places; this constitutes the source of our consciousness in so far as it is inward consciousness. We would lose ourselves entirely in the external world if we were always awake, if this waking state were not continually interrupted by sleep. But whereas dream-filled sleep mirrors back to us in chaotic pictures certain fragments of our inner, organic conditions, dreamless sleep imparts to us the consciousness of our organization as man — again, therefore, knowledge. Through waking consciousness we perceive the external world. Through dreams we perceive — but dimly and without firm definition — single fragments of our inner, organic conditions. Through dreamless sleep we come to know our organization in its totality, although dimly and obscurely. Thus we have already considered three stages of knowledge: dreamless sleep, dream-filled sleep, the waking state.

Then we come to the three higher forms of knowledge: Imagination, Inspiration, Intuition. These are the stages which lie *above* the waking consciousness and as states of consciousness become ever clearer, yielding more and more data of knowledge; whereas *below* the ordinary consciousness we come to those chaotic fragments of knowledge which are nevertheless necessary for ordinary forms of experience.

This is how we must think of the field of consciousness. We should not speak of having only the ordinary waking consciousness any more than we should speak of having only the familiar solid organism. We must speak to the effect that the solid organism is something that exists within a clearly demarcated space, so that if we think in an entirely materialistic way, we shall take this to be the human organism itself. We must remember that ordinary consciousness is actually present, that its ideas and mental pictures come to us in definite outlines. But we should neither think that we have the solid body only, nor that we have this day-consciousness only. For the solid body is permeated by the fluid body which has an inwardly fluctuating organization, and again the clear day-consciousness is permeated by the dream-consciousness, yielding pictures which have no sharp

outlines but fluctuating outlines, for consciousness here itself becomes 'fluid' in a certain sense. And as well as the fluid organism we have the air organism, which during the sleeping state is sustained by something that is not ourselves, and hence is not entirely, but only partially and transiently, connected with our own life of soul — namely in waking life only; nevertheless we have it within us as an actual organism.

We have also a third state of consciousness, the dark consciousness of dreamless sleep, in which ideas and thought-pictures become not only hazy but dulled to the degree of inner darkness; in dreamless sleep we cease altogether to experience consciousness itself, just as under certain circumstances, while we are asleep, we cease to experience the aeriform body.

So you see, no matter whether we study the man from the inner or the outer aspect, we reach an ever fuller and wider conception of his being and constitution. Passing from the solid body to the fluid body to the air body to the warmth body, we come to the life of *soul*. Passing from the clear day-consciousness to the dream-consciousness, we come to the *body*. And we come to the body in a still deeper sense through the knowledge of being within it

through dreamless sleep. When we carry the waking consciousness right down into the consciousness of dreamless sleep and observe the human being in the members of his consciousness, we come to the bodily constitution. When we consider the bodily constitution itself, from its solid state up to its warmth-state, we pass out of the bodily constitution.

This shows you how necessary it is not simply to accept what is presented to biased, external observation. There, on the one side, is the solid body, to which materialistic-mechanistic thought is anchored; and on the other side there is the life of soul which to modern consciousness appears endowed with content only in the form of experiences belonging to the clear day-consciousness. Thought based on external observation alone does not go downwards from this state of consciousness. , for if it did it would come to the body. It does not go downwards from the spiritual body (warmth-body), for if it did it would be led to the solid body. This kind of thinking studies the solid body without either the fluid body, the air body or the warmth-body, and the day-consciousness without that which in reality reflects the inner bodily nature — without the dream-consciousness and the consciousness of dreamless sleep.

On the basis of academic psychology, the question is asked: How does the soul-and-spirit live in the physical man? — In reality we have the solid body, the fluid body, the air body and the warmth-body. By way of the warmth-body the Ego unfolds the clear day-consciousness. But coming downwards we have the dream-consciousness, and still farther downwards the consciousness of dreamless sleep. Descending even farther , we come — as you know from the book *Occult Science* — to still another state of consciousness which we need not consider now. If we ask how what is here on the right is related to what is on the left, we shall find that they harmonize, for *here* (arrow at left side), ascending from below upwards, we come to the soul-realm; and *here* (arrow at right side) we come to the bodily constitution: the right and the left harmonize.

But fundamentally speaking, the externalized thinking of today takes account only of the solid body, and again only of *this* state of consciousness (Ego). The Ego hovers in the clouds and the solid body stands on the ground — and no relation is found between the two. If you read the literature of modern psychology you will find the most incredible hypotheses of how the soul works upon the body. But this is all due to the fact that only one *part* of the body

is taken into account, and then something that is entirely separated from it — one *part* of the soul.

That Spiritual Science aims everywhere for wholeness of view, that it must in very truth build the bridge between the bodily constitution on the one side and the life of soul on the other, that it draws attention to states of being where the soul-element becomes a bodily element, the bodily element a soul-element — all this riles our contemporaries, who insist upon not going beyond what presents itself to external, prejudiced contemplation.

Ego — Will — Warmth-organism — Warmth Ether.

Astral body — Feeling — Air organism — Light Ether.

Etheric body — Thinking — Fluid organism — Chemical Ether.

The Moral as the Source of World-Creative Power

I tried yesterday to give certain indications about the constitution of man, and at the end it was possible to show that a really penetrating study of human nature is able to build a bridge between man's external constitution and what it unfolds, through self-consciousness, in his inner life. As a rule no such bridge is built, or only very inadequately built, particularly in the science current today. It became clear to us that in order to build this bridge we must know how man's constitution is to be regarded. We saw that the solid or solid fluid organism — which is the sole object of study today and is alone recognized by modern science as organic in the real sense — we saw that this must be regarded as only one of the organisms in the human constitution; that the existence of a fluid organism, an aeriform organism, and a warmth-organism must also be recognized. This makes it possible for us also to perceive how those members of man's nature which we are accustomed to regard as such, penetrate into this delicately organized constitution. Naturally, up to the warmth-organism itself, everything is to be conceived as physical body. But it is paramountly the etheric body that takes hold of the fluid body, of everything that is

fluid in the human organism; in everything aeriform, the astral body is paramountly active, and in the warmth-organism, the Ego. By recognizing this we can as it were remain in the physical but at the same time reach up to the spiritual.

We also studied consciousness at its different levels. As I said yesterday, it is usual to take account only of the consciousness known to us in waking life from the moment of waking to the moment of falling asleep. We perceive the objects around us, reason about these perceptions with our intellect; we also have feelings in connection with these perceptions, and we have our will-impulses. But we experience this whole nexus of consciousness as something which, in its qualities, differs completely from the physical which alone is taken account of by ordinary science. It is not possible, without further ado, to build a bridge from these imponderable, incorporeal experiences in the domain of consciousness to the other objects of perception studied in physiology or physical anatomy. But in regard to consciousness too, we know from ordinary life that in addition to the waking consciousness, there is dream-consciousness, and we heard yesterday that dreams are essentially pictures or symbols of inner organic processes. Something is going on within us all the time, and in our dreams it comes to expression in

pictures. I said that we may dream of coiling snakes when we have some intestinal disorder, or we may dream of an excessively hot stove and wake up with palpitations of the heart. The overheated stove symbolized irregular beating of the heart, the snakes symbolized the intestines, and so forth. Dreams point us to our organism; the consciousness of dreamless sleep is, as it were, an experience of nullity, of the void. But I explained that this experience of the void is necessary in order that man shall feel himself connected with his bodily nature. As an Ego he would feel no connection with his body if he did not leave it during sleep and seek for it again on waking. It is through the deprivation undergone between falling asleep and waking that he is able to feel himself united with the body. So from the ordinary consciousness which has really nothing to do with our own essential being beyond the fact that it enables us to have perceptions and ideas, we are led to the dream-consciousness which has to do with actual bodily processes. We are therefore led to the body. And we are led to the body even more strongly when we pass into the consciousness of dreamless sleep. Thus we can say: On the one hand our conception of the life of soul is such that it leads us to the body. And our conception of the bodily constitution, comprising as it does the fluid organism, the aeriform organism,

the warmth-organism and thus becoming by degrees more rarefied, leads us to the realm of soul. It is absolutely necessary to take these things into consideration if we are to reach a view of the world that can really satisfy us.

The great question with which we have been concerning ourselves for weeks, the cardinal question in man's conception of the world, is this: How is the moral world-order connected with the physical world-order? As has been said so often, the prevailing world-view — which relies entirely upon natural science for knowledge of the outer physical world and can only resort to earlier religious beliefs when it is a matter of any comprehensive understanding of the life of soul, for in modern psychology there really is no longer any such understanding — this world-view is unable to build a bridge. There, on the one side, is the physical world. According to the modern world view, this is a conglomeration from a primeval nebula, and everything will eventually become a kind of slag-heap in the universe. This is the picture of the evolutionary process presented to us by the science of today, and it is the one and only picture in which a really honest modern scientist can find reality.

Within this picture a moral world-order has no place. It is there on its own. Man receives the moral impulses into himself as impulses of soul. But if the assertions of natural science are true, everything that is astir with life, and finally man himself came out of the primeval nebula and the moral ideals well up in him. And when, as is alleged, the world becomes a slag-heap, this will also be the graveyard of all moral ideals. They will have vanished. — No bridge can possibly be built, and what is worse, modern science cannot, without being inconsistent, admit the existence of morality in the world-order. Only if modern science is inconsistent can it accept the moral world-order as valid. It cannot do so if it is consistent. The root of all this is that the only kind of anatomy in existence is concerned exclusively with the solid organism, and no account is taken of the fact that man also has within him a fluid organism, an aeriform organism, and a warmth-organism. If you picture to yourselves that as well as the solid organism with its configuration into bones, muscles, nerve-fibres and so forth, you also have a fluid organism and an aeriform organism — though these are of course fluctuating and inwardly mobile — and a warmth-organism, if you picture this you will more easily understand what I shall now have to say on the basis of spiritual-scientific observation.

Think of a person whose soul is fired with enthusiasm for a high moral ideal, for the ideal of generosity, of freedom, of goodness, of love, or whatever it may be. He may also feel enthusiasm for examples of the practical expression of these ideals. But nobody can conceive that the enthusiasm which fires the soul penetrates into the bones and muscles as described by modern physiology or anatomy. If you really take counsel with yourself, however, you will find it quite possible to conceive that when one has enthusiasm for a high moral ideal, this enthusiasm has an effect upon the warmth organism. — There, you see, we have come from the realm of soul into the physical!

Taking this as an example, we may say: Moral ideals come to expression in an enhancement of warmth in the warmth-organism. Not only is man warmed in soul through what he experiences in the way of moral ideals, but he becomes organically warmer as well — though this is not so easy to prove with physical instruments. Moral ideals, then, have a stimulating, invigorating effect upon the warmth-organism.

You must think of this as a real and concrete happening: enthusiasm for a moral ideal — stimulation of the warmth-organism. There is more

vigorous activity in the warmth-organism when the soul is fired by a moral ideal. Neither does this remain without effect upon the rest of one's constitution. As well as the warmth-organism he also has the air-organism. He inhales and exhales the air; but during the inbreathing and outbreathing process the air is within him. It is of course inwardly in movement, in fluctuation, but equally with the warmth-organism it is an actual air-organism in man. Warmth, quickened by a moral ideal, works in turn upon the air-organism, because warmth pervades the whole human organism, pervades every part of it. The effect upon the air-organism is not that of warming only, for when the warmth, stimulated by the warmth-organism, works upon the air-organism, it imparts to it something that I can only call a *source of light*. Sources of light, as it were, are imparted to the air-organism, so that moral ideals which have a stimulating effect upon the warmth-organism produce sources of light in the air-organism. To external perception and for ordinary consciousness these sources of light are not in themselves luminous, but they manifest in man's astral body. To begin with, they are curbed — if I may use this expression — through the air that is within man. They are, so to speak, still dark light, in the sense that the seed of a plant is not yet the developed plant. Nevertheless man has a source of light within

him through the fact that he can be fired with enthusiasm for moral ideals, for moral impulses.

We also have within us the fluid organism. Warmth, stimulated in the warmth organism by moral ideals, produces in the air-organism what may be called a source of light which remains, to begin with, curbed and hidden. Within the fluid organism — because everything in the human constitution interpenetrates — a process takes place which I said yesterday actually underlies the outer tone conveyed in the air. I said that the air is only the body of the tone, and anyone who regards the essential reality of tone as a matter of vibrations of the air, speaks of tones just as he would speak of a man as having nothing except the outwardly visible physical body. The air with its vibrating waves is nothing but the outer body of the tone. In the human being this tone, this *spiritual* tone, is not produced in the air-organism through the moral ideal, but in the fluid organism. The sources of tone, therefore, arise in the fluid organism.

We regard the solid organism as the densest of all, as the one that supports and bears all the others. Within it, too, something is produced as in the case of the other organisms. In the solid organism there is produced what we call a *seed of life* — but it is an

etheric, not a physical seed of life such as issues from the female organism at a birth. This etheric seed which lies in the deepest levels of subconsciousness is actually the primal source of tone and, in a certain sense, even the source of light. This is entirely hidden from ordinary consciousness, but it is there within the human being.

Think of all the experiences in your life that came from aspiration for moral ideas — be it that they attracted you merely as ideas, or that you saw them coming to expression in others, or that you felt inwardly satisfied by having put such impulses into practice, by letting your deeds be fired by moral ideals ... all this goes down into the air-organism as a source of *light*, into the fluid organism as a source of *tone*, into the solid organism as a source of *life*.

These processes are withdrawn from the field of man's consciousness but they operate within him nevertheless. They become free when he lays aside his physical body at death. What is thus produced in us through moral ideals, or through the loftiest and purest ideas, does not bear immediate fruit. For during the life between birth and death, moral ideas as such become fruitful only in so far as we remain in the life of ideas, and in so far as we feel a certain satisfaction

in moral deeds performed. But this is merely a matter of remembrance, and has nothing to do with what actually penetrates down into the different organisms as the result of enthusiasm for moral ideals.

So we see that our whole constitution, beginning with the warmth-organism, is, in very fact, permeated by moral ideals. And when at death the etheric body, the astral body, and the Ego emerge from the physical body, these higher members of our human nature are filled with all the impressions we have had. Our Ego was living in the warmth-organism when it was quickened by moral ideas. We were living in our air-organism, into which were implanted sources of *light* which now, after death, go forth into the cosmos together with us. In our fluid organism, *tone* was kindled which now becomes part of the Music of the Spheres, resounding from us into the cosmos. And we bring *life* with us when we pass out into the cosmos through the portal of death.

You will now begin to have an inkling of what the life that pervades the universe really is. Where are the sources of life? They lie in that which quickens those moral ideals which fire man with enthusiasm. We come to the point of saying to ourselves that if today we allow ourselves to be inspired by moral ideals, these

will carry forth life, tone and light into the universe and will become *world-creative*. We carry out into the universe world-creative power, and the source of this power is the moral element.

So when we study the *whole* man we find a bridge between moral ideals and what works as life-giving force in the physical world, even in the chemical sense. For tone works in the chemical sense by assembling substances and dispersing them again. Light in the world has its source in the moral stimuli, in the warmth-organisms of men. Thus we look into the future — new worlds take shape. And as in the case of the plant we must go back to the seed, so in the case of these future worlds that will come into being, we must go back to the seeds which lie in us as moral ideals.

And now think of theoretical ideas in contrast to moral ideals. In the case of theoretical ideas everything is different, no matter how significant these ideas may be, for theoretical ideas produce the very opposite effect to that of stimulus. They *cool down* the warmth-organism — that is the difference.

Moral ideas, or ideas of a moral-religious character, which fire us with enthusiasm and become impulses

for deeds, work as world-creative powers. Theoretical ideas and speculation's have a cooling, subduing effect upon the warmth-organism. Because this is so, they also have a *paralyzing* effect upon the air-organism and upon the source of light within it; they have a *deadening* effect upon tone, and an *extinguishing* effect upon life. In our theoretical ideas the creations of the pre-existing world come to their end. When we formulate theoretical ideas a universe dies in them. Thus do we bear within us the death of a universe and the dawn of a universe.

Here we come to the point where he who is initiated into the secrets of the universe cannot speak, as so many speak today, of the conservation of energy or the conservation of matter. [e.Ed: The law propounded by Julius Robert Mayer (1814-1878)]. It is simply not true that matter is conserved forever. Matter dies to the point of nullity, to a zero-point. In our own organism, energy dies to the point of nullity through the fact that we formulate theoretical thoughts. But if we did not do so, if the universe did not continually die in us, we should not be man in the true sense. Because the universe dies in us, we are endowed with self-consciousness and are able to think about the universe. But these thoughts are the corpse of the

universe. We become conscious of the universe as a corpse only, and it is this that makes us Man.

A past world dies within us, down to its very matter and energy. It is only because a new universe at once begins to dawn that we do not notice this dying of matter and its immediate rebirth. Through man's theoretical thinking, matter — substantiality — is brought to its end; through his *moral* thinking, matter and cosmic energy are imbued with new life. Thus what goes on inside the boundary of the human skin is connected with the dying and birth of worlds. This is how the moral order and the natural order are connected. The natural world dies away in man; in the realm of the moral a new natural world comes to birth.

Moral Ideals

stimulate the warmth-organism.
producing in the air organism — sources of *Light*.
producing in the fluid organism — sources of *Tone*.
producing in the solid organism — seeds of *Life*.
(etheric)

Theoretical thoughts

cool down the warmth organism.
paralyze the sources of Light.

deaden the sources of Tone.
extinguish Life.

Because of unwillingness to consider these things, the ideas of the imperishability of matter and energy were invented. If energy were imperishable and matter were imperishable there would be no moral world-order. But today it is desired to keep this truth concealed and modern thought has every reason to do so, because otherwise it would have to eliminate the moral world-order — which in actual fact it does by speaking of the law of the conservation of matter and energy. If matter is conserved, or energy is conserved, the moral world order is nothing but an illusion, a mirage. We can understand the course of the world's development only if we grasp how out of this 'illusory' moral world-order — for so it is when it is grasped in thoughts — new worlds come into being.

Nothing of this can be grasped if we study only the solid component of man's constitution. To understand it we must pass from the solid organism through the fluid and aeriform organisms to the warmth-organism. Man's connection with the universe can be understood only if the physical is traced upwards to that rarefied state wherein the soul can be directly active in the rarefied physical element, as for example in warmth.

Then it is possible to find the connection between body and soul.

However many treatises on psychology may be written — if they are based upon what is studied today in anatomy and physiology it will not be possible to find any transition to the life of soul from this solid, or solid-fluid bodily constitution. The life of soul will not be revealed as such. But if the bodily substance is traced back to warmth, a bridge can be built from what exists in the body as warmth to what works from out of the soul into the warmth in the human organism. There is warmth both without and within the human organism. As we have heard, in man's constitution warmth is an organism; the soul, the soul-and-spirit, takes hold of this warmth-organism and by way of the warmth all that becomes active which we inwardly experience as the moral. By the 'moral' I do not of course mean what philistines mean by it, but I mean the moral in its totality, that is to say, all those impulses that come to us, for example when we contemplate the majesty of the universe, when we say to ourselves: We are born out of the cosmos and we are responsible for what goes on in the world. — I mean the impulses that come to us when the knowledge yielded by Spiritual Science inspires us to work for the sake of the future. When we regard

Spiritual Science itself as a source of the moral, this, more than anything else, can fill us with enthusiasm for the moral, and this enthusiasm, born of spiritual-scientific knowledge, becomes in itself a source of morality in the higher sense. But what is generally called 'moral' represents no more than a subordinate sphere of the moral in the universal sense. — All the ideas we evolve about the external world, about Nature in her finished array, are theoretical ideas. No matter with what exactitude we envisage a machine in terms of mathematics and the principles of mechanics, or the universe in the sense of the Copernican system — this is nothing but theoretical thinking, and the ideas thus formulated constitute a force of death within us; a corpse of the universe is within us in the form of thoughts, of ideas.

These matters create deeper and deeper insight into the universe in its totality. There are not two orders, a natural order and a moral order in juxtaposition, but the two are one. This is a truth that must be realized by the man of today. Otherwise he must ever and again be asking himself: How can my moral impulses take effect in a world in which a natural order alone prevails? — This indeed was the terrible problem that weighed upon men in the nineteenth century and early twentieth century: How is it possible to conceive

of any transition from the natural world into the moral world, from the moral world into the natural world? — The fact is that nothing can help to solve this perplexing, fateful problem except spiritual-scientific insight into Nature on the one side and Spirit on the other.

With the premises yielded by this knowledge we shall also be able to get to the root of something that is presented as a branch of science today and has already penetrated into the general consciousness of men. Our world-view today is based upon Copernicanism. Until the year 1827 the Copernican conception of the universe which was elaborated by Kepler and then diluted into theory by Newton, was tabooed by the Roman Catholic Church. No orthodox Catholic was allowed to believe it. Since that year the prohibition has been lifted and the Copernican view of the universe has taken root so strongly in the general consciousness that anyone who does not base his own world-view upon it is regarded as a fool.

What is this Copernican picture of the universe? — It is in reality a picture built up purely on the basis of mathematical principles, mathematical-mechanical principles. The rudiments of it began, very gradually, to be unfolded in Greece, [e.Ed: Particularly by

Aristarchos of Samos, the Greek astronomer, circa 250 B.C.] where, however, echoes of earlier thought — for example in the Ptolemaic view of the universe — still persisted. And in course of time this developed into the Copernican system that is taught nowadays to every child.

We can look back from this world-conception to ancient times when man's picture of the universe was very different. All that has remained of it are those traditions which in the form in which they exist today — in astrology and the like — are sheer dilettantism. That is what has remained of ancient astronomy, and it has also remained, ossified and paralyzed, in the symbols of certain secret societies, Masonic societies and the like. There is usually complete ignorance of the fact that these things are relics of an ancient astronomy. This ancient astronomy was quite different from that of today, for it was based, not upon mathematical principles but upon ancient clairvoyant vision.

Entirely false ideas prevail today of how an earlier humanity acquired its astronomical-astrological knowledge. This was acquired through an instinctive-clairvoyant vision of the universe. The earliest Post-Atlantean peoples saw the heavenly bodies as spirit

forms, spirit entities, whereas we today regard them merely as physical structures. When the ancient peoples spoke of the celestial bodies, of the planets or of the fixed stars, they were speaking of *spiritual beings*. Today, the sun is pictured as a globe of burning gas which radiates light into the universe. But for the men of ancient times the sun was a living Being and they regarded the sun, which their eyes beheld, simply as the outward manifestation of this Spirit Being at the place where the sun stands in the universe; and it was the same in regard to the other heavenly bodies — they were seen as Spirit Beings. We must think of an age which came to an end long before the time of the Mystery of Golgotha, when the sun out yonder in the universe and everything in the stars was conceived of as living spirit reality, living Being. Then came an intermediary period when people no longer had this vision, when they regarded the planets, at any rate, as physical, but still thought of them as pervaded by living souls. In times when it was no longer known how the physical passes over by stages into what is of the soul, how what is of the soul passes over by stages into the physical, how in reality the two are united, men postulated physical existence on the one side and soul existence on the other. They thought of the correspondences between these two realms just as most psychologists today — if they

admit the existence of a soul at all — still think, namely that the soul and the physical nature of the man are identical. This, of course, leads thought to absurdity; or there is the so-called ‘psycho-physical parallelism,’ which again is nothing else than a stupid way of formulating something that is not understood.

Then came the age when the heavenly bodies were regarded as physical structures, circling or stationary, attracting or repelling one another in accordance with mathematical laws. To be sure, in every epoch there existed a knowledge — in earlier times a more instinctive knowledge — of how things are in reality. But in the present age this instinctive knowledge no longer suffices; what in earlier times was known instinctively must now be acquired by *conscious effort*. And if we enquire how those who were able to view the universe in its totality — that is to say, in its physical, psychical and spiritual aspects — if we enquire how these men pictured the sun, we must say: They pictured it first and foremost as a Spirit-Being. Those who were initiated conceived of this Spirit-Being as the source of the moral. In my *Philosophy of Spiritual Activity* I have said that ‘moral intuitions’ are drawn from this source — but drawn from it in the earthly world, for the moral intuitions shine forth from

man, from what can live in him as enthusiasm for the moral.

Think of how greatly our responsibility is increased when we realize: If here on the earth there were no soul capable of being with enthusiasm for true and genuine morality, for the spiritual moral order in general, nothing could be contributed towards the progress of our world, towards a new creation; our world would be led towards its death.

This force of light that is on the earth rays out into the universe. This is, to begin with, imperceptible to ordinary vision; we do not perceive how human moral impulses in man ray out from the earth into the universe. If a grievous age were to dawn over the earth, an age when millions and millions of men would perish through lack of spirituality — spirituality conceived of here as including the moral, which indeed it does — if there were only a dozen men filled with moral enthusiasm, the earth would *still* ray out a spiritual, sun-like force! This force rays out only to a certain distance. At this point it mirrors itself, as it were, in itself, so that here there arises the reflection of what radiates from *man*. And in every epoch the initiates regarded this reflection as the sun. For as I have so often said, there is nothing physical here.

Where ordinary astronomy speaks of the existence of an incandescent globe of gas, there is merely the reflection of a spiritual reality in physical appearance.

You see, therefore, how great is the distance separating the Copernican view of the world, and even the old astrology, from what was the inmost secret of Initiation. The best illustration of these things is provided by the fact that in an epoch when great power was vested in the hands of groups of men, who, as they declared, considered that such truths were dangerous for the masses and did not wish them to be communicated, one who was an idealist — the Emperor Julian (called for this reason ‘the Apostate’) — wanted to impart these truths to the world and was then brought to his death by cunning means. There are reasons which induce certain occult societies to withhold vital secrets of world-existence, because by so doing they are able to wield a certain power. If in the days of the Emperor Julian certain occult societies guarded their secrets so strictly that they acquiesced in his murder, it need not surprise us if those who are the custodians of certain secrets today do not reveal them but want to withhold them from the masses in order to enhance their power — it need not surprise us if such people hate to realize that at least the beginnings of such secrets are being unveiled. And

now you will understand some of the deeper reasons for the bitter hatred that is leveled against Spiritual Science, against what Spiritual Science feels it a duty to bring to mankind at the present time. But we are living in an age when either earthly civilization will be doomed to perish, or certain secrets will be restored to mankind — truths which hitherto have in a certain way been guarded as secrets, which were once revealed to people through instinctive clairvoyance but must now be reacquired by fully conscious vision, not only of the physical but also of the spiritual that is within the physical.

What was the real aim of Julian the Apostate? — He wished to make clear to the people: 'You are becoming more and more accustomed to look only at the physical sun; but there is a spiritual Sun of which the physical sun is only the mirror-image!' In his own way he wished to communicate the Christ-Secret to the world. But in our age it is desired that the connection of Christ, the spiritual Sun, with the physical sun, shall be kept hidden. That is why certain authorities rage most violently of all when we speak of the Christ Mystery in connection with the Sun Mystery. All kinds of calumnies are then spread abroad. — But Spiritual Science is assuredly a matter of importance in the

present age, and those alone who regard it as such view it with the earnestness that is its due.

The Path to Freedom and Love and their Significance in World Events

Man stands in the world as thinking, contemplative being on the one hand, and as a doer, a being of action, on the other; with his feelings he lives within both these spheres. With his feeling he responds, on the one side, to what is presented to his observation; on the other side, feeling enters into his actions, his deeds. We need only consider how a man may be satisfied or dissatisfied with the success or lack of success of our deeds, how in truth all action is accompanied by impulses of feeling, and we shall see that feeling links the two poles of our being: the pole of thinking and the pole of deed, of action. Only through the fact that we are thinking beings are we *Man* in the truest sense. Consider too, how everything that gives us the consciousness of our essential manhood is connected with the fact that we can inwardly picture the world around us; we live in this world and can contemplate it. To imagine that we cannot contemplate the world would entail forfeiting our essential manhood. As doers, as men of action, we have our place in social life and fundamentally speaking, everything we accomplish between birth and death has a certain significance in this social life.

In so far as we are contemplative beings, *thought* operates in us; in so far as we are doers, that is to say, social beings, *will* operates in us. It is not the case in human nature, nor is it ever so, that things can simply be thought of intellectually side by side with one another; the truth is that whatever is an active factor in life can be characterized from one aspect or another; the forces of the world interpenetrate, flow into each other. Mentally, we can picture ourselves as beings of thought, also as beings of will. But even when we are entirely engrossed in contemplation, when the outer world is completely stilled, the will is continually active. And again, when we are performing deeds, thought is active in us. It is inconceivable that anything should proceed from us in the way of actions or deeds — which may also take effect in the realm of social life — without our identifying ourselves in thought with what thus takes place. In everything that is of the nature of will, the element of thought is contained; and in everything that is of the nature of thought, will is present. It is essential to be quite clear about what is involved here if we seriously want to build the bridge between the moral-spiritual world-order and natural-physical world-order.

Imagine that you are living for a time purely in reflection as usually understood, that you are

engaging in no kind of outward activity at all, but are wholly engrossed in thought. You must realize, however, that in this life of thought, *will* is also active; will is then at work in your inner being, raying out its forces into the realm of thought. When we picture the thinking human being in this way, when we realize that the will is radiating all the time into his thoughts, something will certainly strike us concerning life and its realities. If we review all the thoughts we have formulated, we shall find in every case that they are linked with something in our environment, something that we ourselves have experienced. Between birth and death we have, in a certain respect, no thoughts other than those brought to us by life. If our life has been rich in experiences we have a rich thought-content; if our life experiences have been meagre, we have a meagre thought-content. The thought-content represents our inner destiny — to a certain extent. But within this life of thought there is something that is inherently our own; what is inherently our own is *how* we connect thoughts with one another and dissociate them again, *how* we elaborate them inwardly, *how* we arrive at judgments and draw conclusions, *how* we orientate ourselves in the life of thought — all this is inherently our own. The will in our life of thought is our own.

If we study this life of thought in careful self-examination we shall certainly realize that thoughts, as far as their actual content is concerned, come to us from outside, but that it is we ourselves who elaborate these thoughts. — Fundamentally speaking, therefore, in respect of our world of thought we are entirely dependent upon the experiences brought to us by our birth, by our destiny. But through the will, which rays out from the depths of the soul, we carry into what thus comes to us from the outer world, something that is inherently our own. For the fulfillment of what self-knowledge demands of us it is highly important to keep separate in our minds how, on the one side, the thought content comes to us from the surrounding world and how, on the other, the force of the will, coming from within our being, rays into the world of thought.

How, in reality, do we become inwardly more and more spiritual? — Not by taking in as many thoughts as possible from the surrounding world, for these thoughts merely reproduce in pictures this outer world, which is a physical, material world. Constantly to be running in pursuit of sensations does not make us more spiritual. We become more spiritual through the inner, will-permeated work we carry out in our thoughts. This is why meditation, too, consists in not

indulging in haphazard thoughts but in holding certain easily envisaged thoughts in the very centre of our consciousness, drawing them there with a strong effort of will. And the greater the strength and intensity of this inner radiation of will into the sphere of thinking, the more spiritual we become. When we take in thoughts from the outer material world — and between birth and death we can take in only such thoughts — we become, as you can easily realize, unfree; for we are given over to the concatenations of things and events in the external world; as far as the actual content of the thoughts is concerned, we are obliged to think as the external world prescribes; only when we elaborate the thoughts do we become free in the real sense.

Now it is possible to attain complete freedom of our inner life if we increasingly efface and exclude the actual thought content, in so far as this comes from outside, and kindle into greater activity the element of will which streams through our thoughts when we form judgments, draw conclusions and the like. Thereby, however, our thinking becomes what I have called in my *Philosophy of Spiritual Activity*: *purethinking*. We think, but in our thinking there is nothing but will. I have laid particular emphasis on this in the new edition of the book (1918). What is thus within us lies

in the sphere of thinking. But pure thinking may equally be called pure *will*. Thus from the realm of thinking we reach the realm of will, when we become inwardly free; our thinking attains such maturity that it is entirely irradiated by will; it no longer takes anything in from outside, but its very life is of the nature of will. By progressively strengthening the impulse of will in our thinking we prepare ourselves for what I have called in the *Philosophy of Spiritual Activity*, "Moral Imagination." Moral Imagination rises to the Moral Intuitions which then pervade and illuminate our will that has now become thought, or our thinking that has now become will. In this way we raise ourselves above the sway of the 'necessity' prevailing in the material world, permeate ourselves with the force that is inherently our own, and prepare for Moral Intuition. And everything that can stream into man from the spiritual world has its foundation, primarily, in these Moral Intuitions. Therefore *freedom* dawns when we enable the will to become an ever mightier and mightier force in our thinking.

Now let us consider the human being from the opposite pole, that of the will. When does the will present itself with particular clarity through what we do? — When we sneeze, let us say, we are also doing something, but we cannot, surely, ascribe to ourselves

any definite impulse of will when we sneeze! When we speak, we are doing something in which will is undoubtedly contained. But think how, in speaking, deliberate intent and absence of intent, volition and absence of volition, intermingle. You have to *learn* to speak, and in such a way that you are no longer obliged to formulate each single word by dint of an effort of will; an element of instinct enters into speech. In ordinary life at least, it is so, and it is emphatically so in the case of those who do not strive for spirituality. Garrulous people, who are always opening their mouths in order to say something or other in which very little thought is contained, give others an opportunity of noticing — they themselves, of course, do *not* notice — how much there is in speech that is instinctive and involuntary. But the more we go out beyond our organic life and pass over to activity that is liberated, as it were, from organic processes, the more do we carry thoughts into our actions and deeds. Sneezing is still entirely a matter of organic life; speaking is largely connected with organic life; walking really very little; what we do with the hands, also very little. And so we come by degrees to actions which are more and more emancipated from our organic life. We accompany such actions with our thoughts, although we do not know how the will streams into these thoughts. If we are not

somnambulists and do not go about in this condition, our actions will always be accompanied by our thoughts. We carry our thoughts into our actions, and the more our actions evolve towards perfection, the more are our thoughts being carried into them.

Our inner life is constantly deepened when we send will — our own inherent force — into our thinking, when we permeate our thinking with will. We bring will into thinking and thereby attain freedom. As we gradually perfect our actions we finally succeed in sending thoughts into these actions; we irradiate our actions — which proceed from our will — with thoughts. On the one side (inwards) we live a life of thought; we permeate this with the will and thus find freedom. On the other side (outwards) our actions stream forth from our will, and we permeate them with our thoughts.

But by what means do our actions evolve to greater perfection? To use an invariably controversial expression — How do we achieve greater perfection in our actions? We achieve this by developing in ourselves the force which can only be designated by the words: *devotion to the outer world*. — The more our devotion to the outer world grows and intensifies, the more does this outer world stir us to action. But it

is just through unfolding devotion to the outer world that we succeed in permeating our actions with thoughts. What, in reality, *is* devotion to the outer world? Devotion to the outer world, which pervades our actions with thoughts, is nothing else than *love*.

Just as we attain freedom by irradiating the life of thought with will, so do we attain *love* by permeating the life of will with thoughts. We unfold love in our actions by letting thoughts radiate into the realm of the will; we develop freedom in our thinking by letting what is of the nature of will radiate into our thoughts. And because, as man, we are a unified whole, when we reach the point where we find freedom in the life of thought and love in the life of will, there will be freedom in our actions and love in our thinking. Each irradiates the other: action filled with thought is wrought in love; thinking that is permeated with will gives rise to actions and deeds that are truly free.

Thus you see how in the human being the two great ideals, freedom and love, grow together. Freedom and love are also that which man, standing in the world, can bring to realization in himself in such a way that, through him, the one unites with the other for the good of the world.

We must now ask: How is the ideal, the highest ideal, to be attained in the will-permeated life of thought? — Now if the life of thought were something that represented material processes, the will could never penetrate fully into the realm of the thoughts and increasingly take root there. The will would at most be able to ray into these material processes as an organizing force. Will can take real effect only if the life of thought is something that has no outer, physical reality. What, then, must it be?

You will be able to envisage what it must be if you take a picture as a starting-point. If you have here a mirror and here an object, the object is reflected in the mirror; if you then go behind the mirror, you find nothing. In other words, you have a picture — nothing more. Our thoughts are pictures in this same sense. How is this to be explained? — In a previous lecture I said that the life of thought *as such* is in truth not a reality of the immediate moment. The life of thought rays in from our existence before birth, or rather, before conception. The life of thought has its reality between death and a new birth. And just as here the object stands before the mirror and what it presents is a picture — only that and nothing more — so what we unfold as the life of thought is lived through in the real sense between death and a new birth, and merely rays

into our life since birth. As thinking beings, we have within us a mirror-reality only. Because this is so, the other reality which, as you know, rays up from the metabolic process, can permeate the mirror-pictures of the life of thought. If, as is very rarely the case today, we make sincere endeavors to develop unbiased thinking, it will be clear to us that the life of thought consists of mirror-pictures if we turn to thinking in its purest form — in *mathematics*. Mathematical thinking streams up entirely from our inner being, but it has a mirror-existence only. Through mathematics the make-up of external objects can, it is true, be analyzed and determined; but the mathematical thoughts in themselves are only thoughts, they exist merely as pictures. They have not been acquired from any outer reality.

Abstract thinkers such as Kant also employ an abstract expression. They say: mathematical concepts are *a priori*. — *A priori*, *apriority*, means “from what is before.” [e.Ed: See Oxford Dictionary.] But why are mathematical concepts *a priori*? Because they stream in from the existence preceding birth, or rather, preceding conception. It is this that constitutes their ‘apriority.’ And the reason why they appear real to our consciousness is because they are irradiated by the will. This is what makes them real. Just think how

abstract modern thinking has become when it uses abstract words for something which, in its reality, is not understood! Men such as Kant had a dim inkling that we bring mathematics with us from our existence before birth, and therefore they called the findings of mathematics 'a priori.' But the term 'a priori' really tells us nothing, for it points to no reality, it points to something merely formal.

In regard to the life of thought, which with its mirror-existence must be irradiated by the will in order to become reality, ancient traditions speak of *Semblance*.

Let us now consider the other pole of man's nature, where the thoughts stream down towards the sphere of will, where deeds are performed in *love*. Here our consciousness is, so to speak, held at bay, it rebounds from reality. We cannot look into that realm of darkness — a realm of darkness for our consciousness — where the will unfolds whenever we raise an arm or turn the head, unless we take super-sensible conceptions to our aid. We move an arm; but the complicated process in operation there remains just as hidden from ordinary consciousness as what takes place in deep sleep, in dreamless sleep. We perceive our arm; we perceive how our hand grasps some

object. This is because we permeate the action with thoughts. But the thoughts themselves that are in our consciousness are still only semblance. We live in what is real, but it does not ray into our ordinary consciousness. Ancient traditions spoke here of *Power (Gewalt)*, because the reality in which we are living is indeed permeated by thought, but thought has nevertheless rebounded from it in a certain sense, during the life between birth and death.

Between these two poles lies the balancing factor that unites the two — unites the will that rays towards the head with the thoughts which, as they flow into deeds wrought with love, are, so to say, felt with the heart. This means of union is the life of feeling, which is able to direct itself towards the will as well as towards the thoughts. In our ordinary consciousness we live in an element by means of which we grasp, on the one side, what comes to expression in our will-permeated thought with its predisposition to freedom, while on the other side, we try to ensure that what passes over into our deeds is filled more and more with thoughts. And what forms the bridge connecting both has since ancient times been called *Wisdom*.

In his fairy-tale, *The Green Snake and the Beautiful Lily*, Goethe has given indications of these ancient

traditions in the figures of the Golden King, the Silver King, and the Brazen King. We have already shown from other points of view how these three elements must come to life again, but in an entirely different form — these three elements to which ancient instinctive knowledge pointed and which can come to life again only if man acquires the knowledge yielded by Imagination, Inspiration, Intuition.

But what is it that is actually taking place as man unfolds his life of thought? — *Reality* is becoming *semblance*! It is very important to be clear about this. We carry about with us our head, which with its hard skull and tendency to ossification, presents, even outwardly, a picture of what is dead, in contrast to the rest of the living organism. Between birth and death we bear in our head that which, from an earlier time when it was reality, comes into us as semblance, and from the rest of our organism we pervade this semblance with the element issuing from our metabolic processes, we permeate it with the *real* element of the will. There we have within us a seed, a germinating entity which, first and foremost, is part of our manhood, but also means something in the cosmos. Think of it — a man is born in a particular year; before then he was in the spiritual world. When he passes out of the spiritual world, thought which

there is reality, becomes semblance, and he leads over into this semblance the forces of his will which come from an entirely different direction, rising up from parts of his organism other than the head. That is how the past, dying away into semblance, is kindled again to become reality of the future.

Let us understand this rightly. What happens when man rises to pure thinking, to thinking that is irradiated by will? — On the foundation of the past that has dissolved into semblance, through fructification by the will which rises up from his egohood, there unfolds within him a new reality leading into the future. He is the bearer of the seed into the future. The thoughts of the past, as realities, are as it were the mother-soil; into this mother-soil is laid that which comes from the individual egohood, and the seed is sent on into the future for future life.

On the other side, man evolves by permeating his deeds and actions, his will-nature, with thoughts; deeds are performed in love. Such deeds detach themselves from him. Our deeds do not remain confined to ourselves. They become world-happenings; and if they are permeated by love, then love goes with them. As far as the cosmos is concerned, an egotistical action is different from an

action permeated by love. When, out of semblance, through fructification by the will, we unfold that which proceeds from our inmost being, then what streams forth into the world from our head encounters our thought-permeated deeds. Just as when a plant unfolds it contains in its blossom the seed to which the light of the sun, the air outside, and so on, must come, to which something must be brought from the cosmos in order that it may grow, so what is unfolded through freedom must find an element in which to grow through the love that lives in our deeds.

Thus does man stand within the great process of world-evolution, and what takes place inside the boundary of his skin and flows out beyond his skin in the form of deeds, has significance not only for him but for the world, the universe. He has his place in the arena of cosmic happenings, world-happenings. In that what was reality in earlier times becomes semblance in man, reality is ever and again dissolved, and in that his semblance is quickened again by the will, new reality arises. Here we have — as if spiritually we could put our very finger upon it — what has also been spoken of from other points of view. — There is no eternal conservation of matter! Matter is transformed into semblance and semblance is transformed to reality by the will. The law of the

conservation of matter and energy affirmed by physics is a delusion, because account is taken of the natural world only. The truth is that matter is continually passing away in that it is transformed into semblance; and a new creation takes place in that through Man, who stands before us as the supreme achievement of the cosmos, semblance is again transformed into *Being (Sein.)*

We can also see this if we look at the other pole — only there it is not so easy to perceive. The processes which finally lead to freedom can certainly be grasped by unbiased thinking. But to see rightly in the case of this other pole needs a certain degree of spiritual-scientific development. For here, to begin with, ordinary consciousness rebounds when confronted by what ancient traditions called *Power*. What is living itself out as Power, as Force, is indeed permeated by thoughts; but the ordinary consciousness does not perceive that just as more and more will, a greater and greater faculty of judgment, comes into the world of thought, so, when we bring thoughts into the will-nature, when we overcome the element of Power more and more completely, we also pervade what is merely Power with the *light* of thought. At the one pole of man's being we see the overcoming of matter; at the other pole, the new birth of matter.

As I have indicated briefly in my book, *Riddles of the Soul*, man is a threefold being: as nerve-and-sense man he is the bearer of the life of thought, of perception; as rhythmic being (breathing, circulating blood), he is the bearer of the life of feeling; as metabolic being, he is the bearer of the life of will. But how, then, does the metabolic process operate in man when will is ever more and more unfolded in love? It operates in that, as man performs such deeds, matter is continually overcome. — And what is it that unfolds in man when, as a free being, he finds his way into pure thinking, which is, however, really of the nature of will? — Matter is born! — We behold the coming-into-being of matter! We bear in ourselves that which brings matter to birth: our head; and we bear in ourselves that which destroys matter, where we can see how matter is destroyed: our limb-and-metabolic organism.

This is the way in which to study the *whole* man. We see how what consciousness conceives of in abstractions is an actual factor in the process of World-Becoming; and we see how that which is contained in this process of World-Becoming and to which the ordinary consciousness clings so firmly that it can do no other than conceive it to be reality — we see how this is dissolved away to nullity. It is reality for the

ordinary consciousness, and when it obviously does not tally with outer realities, then recourse has to be taken to the atoms, which are considered to be firmly fixed realities. And because man cannot free himself in his thoughts from these firmly fixed realities, one lets them mingle with each other, now in this way, now in that. At one time they mingle to form hydrogen, at another, oxygen; they are merely differently grouped. This is simply because people are incapable of any other belief than that what has once been firmly fixed in thought must also be as firmly fixed in reality.

It is nothing else than feebleness of thought into which one lapses when he accepts the existence of fixed, ever-enduring atoms. What reveals itself to us through thinking that is in accordance with reality is that matter is continually dissolved away to nullity and continually rebuilt out of nullity. It is only because whenever matter dies away, new matter comes into being, that people speak of the conservation of matter. They fall into the same error into which they would fall, let us say, if a number of documents were carried into a house, copied there, but the originals burned and the copies brought out again, and then they were to believe that what was carried in had been carried out — that it is the same thing. The reality is that the old documents have been burned

and new ones written. It is the same with what comes into being in the world, and it is important for our knowledge to advance to this point. For in that realm of man's being, where matter dies away into semblance and new matter arises, *there* lies the possibility of freedom, and *there* lies the possibility of love. And freedom and love belong together, as I have already indicated in my *Philosophy of Spiritual Activity*.

Those who on the basis of some particular conception of the world speak of the imperishability of matter, annul freedom on the one side and the full development of love on the other. For only through the fact that in man the past dies away, becomes semblance, and the future is a new creation in the condition of a seed, does there arise in us the feeling of love — devotion to something to which we are not coerced by the past — and freedom — action that is not predetermined. Freedom and love are, in reality, comprehensible only to a spiritual-scientific conception of the world, not to any other. Those who are conversant with the picture of the world that has appeared in the course of the last few centuries will be able to assess the difficulties that will have to be overcome before the habits of thought prevailing in modern humanity can be induced to give way to this

unbiased, spiritual-scientific thinking. For in the picture of the world existing in natural science there are really no points from which we can go forward to a true understanding of freedom and love.

How the natural-scientific picture of the world on the one side, and on the other, the ancient, traditional picture of the world, are related to a truly progressive, spiritual-scientific development of humanity — of this we will speak on some other occasion.

Search for the New Isis, the Divine Sophia: The Quest for the Isis-Sophia

IN THE FESTIVAL of Christmas something is given to Christendom that directs the thoughts of all circles of Christian people straight to the very deepest questions presented by the evolution of humankind upon earth. Regard the evolution of history from whatever point of view you will, take into consideration historical events in order to understand human evolution, to penetrate the meaning of human evolution on earth — in all history you will find no thought as widely understandable or having as much power to lift the soul to this mystery of human evolution as the thought of the Mystery of Golgotha, as the thought that is contained in the festival of Christmas.

When we look back upon the beginning of human evolution on earth, and follow it through the thousands of years that preceded the Mystery of Golgotha, we find that, although the achievements of the peoples in all the various nations were so great, nevertheless, in reality all these achievements constituted only a kind of preparation — they were a preparatory step toward what took place for the sake

of humankind at the Mystery of Golgotha. Furthermore, we find we can only understand what has happened since the Mystery of Golgotha when we remember that the Christ who went through the Mystery of Golgotha has played an active role in the evolution of humanity ever since. Many things in human evolution may at first appear incomprehensible. However, if we investigate them without narrow-minded superstition, for example the kind of superstition that believes that unknown gods should come to the aid of human beings without their active involvement, and that such aid should come just where human beings consider it necessary — if we leave aside such views, we find that even the most painful events in the course of world history can show us the significance and meaning that the evolution of the earth has acquired through the fact that Christ went through the Mystery of Golgotha. It is appropriate for us to study this Mystery of Golgotha — and the mystery of Christmas belongs to it — from a point of view which can reveal, as it were, the meaning of all of earthly humanity. We know how intimate the connection is between what takes place in the moral-spiritual sphere of human evolution and what takes place in nature. And with a certain understanding of this link between nature and the world's moral order we can approach also another

relationship with which we have been concerned for many years — namely, the relationship of Christ Jesus to that being whose outer reflection appears in the sun. The followers and representatives of the Christian impulse were not always so hostile toward the recognition of this connection between the mystery of the sun and the mystery of Christ as the decadent present-day representatives of Christianity so often are. Dionysius the Areopagite, whom we have often mentioned, calls the sun God's monument, and in Augustine we continually find such allusions. Even in Scholasticism we find such references to the fact that the outwardly visible stars and their movements are images of the divine-spiritual existence of the world.

However, we must understand the mystery of Christmas in a far wider context, if we wish to understand what should concern us most of all in view of the important tasks of the present age. I would like to remind you of something which I have repeatedly brought forward in various ways in the course of many years. I have told you: We look back into the first post-Atlantean age, which was filled with the deeds and experiences of the ancient Indian people; we look back into the ancient Persian epoch of post-Atlantean humanity, into the Egypto-Chaldean, and into the Greco-Latin. We come then to the fifth epoch of the

post-Atlantean humanity, our own. Our epoch will be followed by the sixth and by the seventh. And I have drawn your attention to the fact that the Greco-Latin, the fourth epoch of post-Atlantean humanity, stands, as it were, in the middle, and that there are certain connections (you can read of this in my little book *The Spiritual Guidance of the Individual and Humanity*) between the third and the fifth epochs, that is, between the Egypto-Chaldean epoch and our own. Furthermore there is also a certain connection between the ancient Persian epoch and the sixth, and between the ancient Indian and the seventh epoch of post-Atlantean humanity. Specific things repeat themselves in a certain way in each of these epochs of life.

I once pointed out that the great Kepler, the successor of Copernicus, had a feeling that his solar and planetary system was repeating, of course in a way appropriate to the fifth post-Atlantean age, what had lived as the world picture behind the Egyptian priest mysteries. Kepler himself expressed this in a certain sense very radically when he said that he had borrowed the vessels of the ancient Egyptian teachers of wisdom in order to carry them over into the new age.

Today, however, we will consider something which stood, in a sense, at the center of the view found in the cultic rituals performed by the priests in the Egyptian mystery religion; we will consider the mysteries of Isis. In order to call up before our minds the spiritual connection between the mystery of Isis and that which also lives in Christianity, we need only look with the eyes of the soul upon Raphael's famous picture of the Sistine Madonna. The Virgin is holding the child Jesus, and behind her are the clouds, representing a multitude of children. We can imagine the Virgin receiving the child Jesus descending through the clouds, through a condensation, as it were, of the thin cloud substance. Created out of an entirely Christian spirit, this picture is, after all, nothing more than a kind of repetition of what the Egyptian mysteries of Isis revered when they portrayed Isis holding the child Horus. The motif of that earlier picture is in complete harmony with that of Raphael's picture. Of course, this fact must not tempt us to a superficial interpretation, common among many people since the eighteenth century and throughout the nineteenth century right up to our own days — namely, to see the story of Christ Jesus and all that belongs to it as a mere metamorphosis, a transformation, of ancient pagan mysteries. From my book *Christianity As Mystical Fact* you already know

how these things are to be understood. However, in the sense explained in that book we are permitted to point out a spiritual congruence between what appears in Christianity and the old pagan mysteries.

The main content of the mystery of Isis is the death of Osiris and Isis's search for the dead Osiris. We know that Osiris, the representative of the being of the sun, the representative of the spiritual sun, is killed by Typhon, who, expressed in Egyptian terms, is none other than Ahriman. Ahriman kills Osiris, throws him into the Nile, and the Nile carries the body away. Isis, the spouse of Osiris, sets out on her search and finds him over in Asia. She brings him back to Egypt, where Ahriman, the enemy, cuts the body into fourteen parts. Isis buries these fourteen parts in various locations, so that they belong to the earth for ever after.

We can see from this story how Egyptian wisdom conceived of the connection between the powers of heaven and the powers of earth in a deeply meaningful way. On the one hand, Osiris is the representative of the powers of the sun. After having passed through death he is, in various places and simultaneously, the force that ripens everything that grows out of the earth. The ancient Egyptian sage

imagines in a spirit-filled way how the powers which shine down from the sun, enter the earth and then become part of the earth, and how, as powers of the sun buried in the earth, they then hand over to the human being what matures out of the earth. The Egyptian myth is founded upon the story of Osiris — how he was killed, how his spouse Isis had to set out on her search for him, how she first brought him back to Egypt and how he then became active in another form, namely, from out of the earth.

One of the Egyptian pyramids depicts the whole event in a particularly meaningful way. The Egyptians not only recorded what they knew as the solution to the great secrets of the universe in their own particular writing, they also expressed it in their architectural constructions. They built one of these pyramids with such mathematical precision that the shadow of the sun disappeared into the base of the pyramid at the spring equinox and only reappeared at the autumn equinox. The Egyptians wanted to express in this pyramid that the forces which shine down from the sun are buried from spring to fall in the earth where they develop the forces of the earth, so that the earth may produce the fruit which humankind needs.

This, then, is the idea we find present in the minds and hearts of the ancient Egyptians, On the one hand, they look up to the sun, they look up to the lofty being of the sun and they worship him. At the same time, however, they relate how this being of the sun was lost in Osiris, and was sought by Isis, and how he was found again so that he is then able to continue working in a changed way.

Many things which appeared in the Egyptian wisdom must be repeated in a different form during our fifth post-Atlantean age. Humankind must increasingly come to understand from a spiritual-scientific point of view the mysteries of the Egyptian priests in a form appropriate to our own age, in a Christian sense. For the Egyptians, Osiris was a kind of representative of the Christ who had not yet arrived on earth. In their own way they looked upon Osiris as the being of the sun, but they imagined this sun being had been lost in a sense, and must be found again. We cannot imagine that our being of the sun, the Christ, who has passed through the Mystery of Golgotha could be lost to humankind, for he came down from spiritual heights, united himself with the man Jesus of Nazareth, and from then onwards remains with the earth. He is present, he exists, as the Christmas carol proclaims each year anew: "Unto us a Saviour is born."

It thereby expresses the eternal, not the transitory nature of this event. Jesus was not only born once at Bethlehem, but is born continuously; in other words, he remains with the life of the earth. What Christ is, and what he means for us, cannot be lost.

But the Isis legend must show itself as being fulfilled in another way in our time. We cannot lose the Christ and what he, in a higher form than Osiris, gives us; but we can lose, and we have lost, what is portrayed for our Christian understanding standing at the side of Osiris — Isis — the mother of the saviour, the divine wisdom, Sophia. If the Isis legend is to be renewed, then it must not simply follow the old form — Osiris, killed by Typhon-Ahriman and carried away by the waters of the Nile, must be found again by Isis in order that his body, cut into pieces by Typhon-Ahriman, may be sunk into the earth. No, in a sense, we must find the Isis legend again, the content of the mystery of Isis, but we must create it out of imagination, suited to our own times. An understanding must arise again of the eternal cosmic truths, and it will when we learn to think and compose imaginatively, as the Egyptians did. But we must find the right Isis legend.

The Egyptian was permeated by luciferic powers, as were all human beings who lived before the Mystery of

Golgotha. If luciferic powers are within the human being and stir the inner life, moving and weaving through it, the result will then be that ahrimanic powers will appear as an active force outside the human being. Thus the Egyptians, who were themselves permeated by Lucifer, rightly see a picture of the world in which Ahriman-Typhon is active.

Now, we must realize that modern humanity is permeated by Ahriman. Ahriman moves and surges within human beings, just as Lucifer moved and surged within the Egyptian world. However, when Ahriman works through Lucifer, then human beings see their picture of the world in a luciferic form. How does the human being see this picture of the world? This luciferic picture of the world has been created, it is here. It has become increasingly popular for modern times and has taken hold of all circles of people who want to consider themselves progressive and enlightened.

If the mystery of Christmas is to be understood, we must bear in mind that Lucifer is the power wanting to retain the world-picture of an earlier stage. Lucifer is the power trying to bring into the modern world-conception that which existed in earlier stages of human development. He wants to give permanence to

what existed in earlier periods. All that was moral in earlier stages also exists of course today. (The significance of morality always lies in the present, where, like seeds for the future, it provides the basis for the creation of worlds yet to come.) But Lucifer strives to separate morality as such, all moral forces, from our world picture. He allows the laws of natural necessity alone to appear in our picture of the external world. Thus the impoverished human being of modern times is presented with a wisdom of the world in which the stars move according to purely mechanical necessity, in which the stars are devoid of morality, so that the moral meaning of the world's order cannot be found in their movements. This, my dear friends, is a purely luciferic world picture.

Just as the Egyptians looked out into the world and saw Ahriman-Typhon as the one who takes Osiris away from them, so too, we must look at our luciferic world picture, at the mathematical-mechanical world picture of modern day astronomy and other branches of natural science, and realize that the luciferic element holds sway in this world picture, just as the typhonic-ahrimanic element held sway in the Egyptian world picture. Just as the ancient Egyptians saw their outer world picture in an ahrimanic-typhonic light, so modern human beings, because they are ahrimanic,

see it with luciferic characteristics. Lucifer is present, he is working there. Just as the Egyptians imagined Ahriman-Typhon working in wind and weather, in the storms of winter, so modern human beings, if they wish to truly understand the world, must imagine that Lucifer appears to them in the sunshine and in the light of the stars, in the movements of the planets and of the moon. The world picture of Copernicus, Galileo, and Kepler is a luciferic construction. Precisely because it arose from and corresponds to our ahrimanic forces of knowledge, its content — please distinguish here between method and content — is a luciferic one.

When the Mystery of Golgotha took place, the divine Sophia, the wisdom that enables us to see into the world with understanding, worked in a twofold way. Divine wisdom, heavenly wisdom, worked in the revelation to the poor shepherds in the fields, and in the revelation to them because of our new knowledge. We do not lack Christ; but the knowledge of Christ, the Sophia of Christ, the Isis of Christ is lacking.

This is what we should engrave in our souls as a content of the mystery of Christmas. We must realize that since the nineteenth century even theology has come to look upon Christ merely as the man from

Nazareth. That means that theology is completely permeated by Lucifer. It no longer sees into the spiritual background of existence. External natural science is luciferic; theology is luciferic. Of course if we are speaking of the inner aspect of the human being as you can see from my previous words we could just as well say that in this theology the human being is ahrimanic. Then in the same way we must say of the Egyptians that they were luciferic, just as we say of them that their perception of the external world was ahrimanic. Modern human beings must understand the mystery of Christmas in a new way. They must realize that they must first of all seek Isis, in order that Christ may appear to them. The cause of our misfortunes and the problems of modern civilization is not that we have lost Christ, who stands before us in a far greater glory than Osiris did in the eyes of the Egyptians. It is not that we have lost him and need to set out in search of him, armed with the force of Isis. No, what we have lost is the knowledge of Christ Jesus, insight into his being. This is what we must find again with the power of the Jesus Christ who is in us.

This is how we must look upon the content of the Christmas festival. For many modern people Christmas is nothing more than a festival for giving and receiving presents, something which they celebrate

every year through habit. Like so many other things in modern life the Christmas festival has become an empty phrase, And it is just because so many things have become nothing more than a phrase that modern life is so full of calamities and chaos.

This is in truth the deeper reason for the chaos in our modern life.

If in this our community, we could acquire the right feelings for everything which has become mere phrases in the present age, and if these feelings could enable us to find the impulses needed for the renewals that are so necessary, then this community, which calls itself the anthroposophical community, would be worthy of its existence. This community should understand the terrible significance for our age that such things as the Christmas festival are carried forward as a mere phrase. We should be able to understand that in the future this must not be allowed, and that these things must be given a new content. Old habits must be left behind and new insights must take their place. If we cannot find the inner courage needed to do this, then we share in the lie which keeps up the yearly Christmas festival merely as a phrase, celebrating it without our souls feeling and sensing the true significance of the event.

Are we really lifted up to the highest concerns of humanity when we give and receive presents every year out of habit at this festival of Christ? Do we lift ourselves up to the highest concerns of humanity when we listen to the words — which have also become a phrase — spoken by the representatives of the various religious communities! We should forbid ourselves to continue in this inner hollowness of our Christmas celebrations. We should make the inner decision to give such a festival a content which allows the highest, worthiest feelings to pass through our souls. Such a festival celebration would raise humankind to the comprehension of the meaning of its existence.

Ask yourselves whether the feelings in your hearts and souls when you stand before the Christmas tree and open the presents which are given out of habit, and the Christmas cards containing the usual phrases — ask yourselves whether feelings are living in you that can raise humankind to an understanding of the meaning of its evolution on earth! All the problems and misfortune of our time are due to this — we cannot find the courage to lift ourselves above the empty phrases of our age. But it must happen, a new content must [be]come content which can give us entirely new feelings that stir us powerfully, just as

those people were stirred who were true Christians in the first Christian centuries, and who felt the Mystery of Golgotha and the appearance of Christ as the highest which humankind could experience upon the earth. Our souls must again acquire something of this spirit.

Oh, the soul will attain to altogether new feelings if it feels committed to experience the new Isis legend within modern humanity. Lucifer kills Isis and then places her body into the infinity of space, which has become the grave of Isis, a mathematical abstraction. Then comes the search for Isis, and her discovery, made possible through the inner force of spiritual knowledge. In place of the heavens that have become dead, this knowledge places what stars and planets reveal through an inner life, so that they then appear as monuments to the spiritual powers that weave with power through space. We are able to look at the manger today in the right way only if we experience in a unique way what is weaving with spiritual power through space, and then look at that being who came into the world through the child. We know that we bear this being within us, but we must also understand him. Just as the Egyptians looked from Osiris to Isis, so we must learn to look again to the new Isis, the holy Sophia. Christ will appear again in his

spiritual form during the course of the twentieth century, not through the arrival of external events alone, but because human beings find the power represented by the holy Sophia. The modern age has had the tendency to lose this power of Isis, this power of Mary. It has been killed by all that arose with the modern consciousness of humankind. And the confessions have in part exterminated just this view of Mary.

This is the mystery of modern humanity: Fundamentally speaking, Mary-Isis has been killed, and she must be sought, just as Osiris was sought by Isis in Asia. But she must be sought in the infinite spaces of the universe with the power that Christ can awaken in us, if we devote ourselves to him in the right way.

Let us picture this rightly, let us immerse ourselves in this new Isis legend which must be experienced, and let us fill our souls with it. Then we will experience in a true sense what humankind in many of its representatives believes, that this new legend fills the holy eve of Christmas, in order to bring us into Christmas day, the day of Christ. This anthroposophical community could become a community of human beings united in love because

they feel the need, common to them all, to search. Let us become conscious of this most intimate task! Let us go in spirit to the manger and bring to the Child our sacrifice and our gift, which lie in the knowledge that something altogether new must fill our souls, in order that we may fulfill the tasks which can lead humankind out of barbarism into a truly new civilization.

To achieve this, of course, it is absolutely necessary that in our circles we are prepared to help one another in love, so that a real community of souls arises in which all forms of envy and the like disappear, and in which we do not look merely each at the other, but together face the great goal we have in common. The mystery brought into the world by the Christmas child also contains this — that we can look at a common goal without discord because the common goal signifies union in harmony. The light of Christmas should actually shine as a light of peace, as a light that brings external peace, only because first of all it brings an inner peace into the hearts of human beings. We should learn to say to ourselves: If we can manage to work together in love on the great tasks, then, and only then, do we understand Christmas. If we cannot manage this, we do not understand Christmas.

Let us remember that when we do sow discord, this discord hinders us in understanding the one who appeared among human beings on the first Christmas on earth. Can we not pour this mystery of Christmas into our souls, as something which unites our hearts in love and harmony? If we do not properly understand what spiritual science is, then we will not be able to do this. Nothing will come of this community if we merely bring into it ideas and impulses we have picked up here and there from all corners of the world, where clichés and routine hold sway. Let us remember that our community is facing a difficult year, that all our forces must be gathered together, and let us celebrate Christmas in this spirit. Oh, I would like to find words that could speak deeply into the heart of each one of you on this evening. Then each one of you would feel that my words contain a greeting which is at the same time an appeal to kindle spiritual science within your hearts, so that it may become a power that can help humanity which is living under such terrible oppression.

Beginning with such points of view, I have gathered the thoughts which I wished to speak to you. Be assured that they are intended as a warm Christmas greeting for each one of you, as something which can lead you into the new year in the very best way. In this

spirit, accept my words today as they were intended,
as an affectionate Christmas greeting.

Isis-Sophia, Wisdom of God, she has been slain by
Lucifer, and on the wings of the powers of the world
carried her hence into the infinite space of the
universe. The willing of Christ Working in man Shall
wrest from Lucifer And on the boats of Spirit-
knowledge Awaken in human souls Isis-Sophia
Wisdom of God.

The Souls Progress through Repeated Earth Lives

The Historical Aspect of Social Life in Its Reality

It is our intention today to begin by considering the soul's progress through successive earth lives. You are already familiar with the outer phenomena connected with this as a result of your anthroposophical studies; but today it is our intention to speak of certain things that require a still more detailed study.

As you know, when the human being goes through the portal of death, he first lays aside his physical body; then he is in possession of what we call the ego. Besides this he has his astral body, and at the beginning, although only for a short time, the etheric body also. This brief period during which the human being still has an etheric body is devoted to a retrospective view of his last earth life, which appears before his soul like a panorama. This period ends when the etheric body is, one might say, pushed upward into cosmic space, just as the physical body is pushed downward towards the earth.

The human being is then left with his astral body. In this astral body we still find the after-effects of the

etheric body, that is to say, all that this astral body has experienced by being linked in the last earth life with the etheric body, and also with the physical body. As you know, considerable time elapses before the astral body is also stripped off.

I have already drawn attention in our literature to the fact that one cannot simply speak sweepingly of dissolution of the etheric and the astral bodies, but that this dissolution is in reality a releasing into the cosmos of those forces which the human being has within himself. The etheric body bears within itself, as it were, the imprints of all that the human being has gone through in life. This is an aggregate of what I would call form structures. This aggregate of form structures, becoming ever more widely diffused, actually stamps itself upon the cosmos; what has thus happened in our life and what has imprinted itself upon the etheric body actually continues to work within the cosmos as forces. We commit to the cosmos the nature and mode of our behavior towards the etheric body. Our life is not without moment for the entire universe. It is precisely through the knowledge of anthroposophical spiritual science that the human being acquires a strong feeling of responsibility, because he is compelled to realize how that which he incorporates into his etheric body by means of his

intellectual life, his feeling life, his will, that is, by means of his morality, is imparted to the whole cosmos. In the cosmos is contained, if I may put it that way, the conduct of those human beings who have lived in former times. That which through our conduct in life contributes to the configuration of the etheric body, detaches itself in a certain way only to be gathered up into the whole great universe. In reality we participate in the making of the world! And we must develop this sense of responsibility that makes us feel ourselves as participants in the creation of the world.

That which we continue to bear as our astral body must not be looked upon as something merely to be dispersed later on, merely to be dissolved in the cosmos. This is not the case. The astral body also imparts itself to the universe, though to be sure, to the spirit-soul part of the universe.

And when the ego has freed itself from this astral body, after the transition through the soul world has been accomplished, then what we have incorporated into our astral body is to be found outside in the universe, — only now the ego and the astral body take separate paths. The astral body, divided from the ego, now goes its own way, and in a similar manner the ego

takes its own course. We cannot, however, speak of the destruction of the astral body; on the contrary, this astral body continues to evolve. Through its interrelationship with the universe, it continues to evolve simply as a result of our having implanted into it the effects of certain moral impulses; and with the form it has acquired as the result of these moral impulses, it imparts itself to the cosmos, — it inserts itself, so to speak, into the spirit-soul part of the universe with which it enters into reciprocal activity. Indeed one can even put it this way (although half figurative, it, nevertheless, corresponds to the facts): the astral body expands more and more, but it reaches a certain limit in this expansion; and when it can expand no further, it begins to contract. And the speed or slowness with which it expands or contracts depends essentially upon what has been incorporated into it in the course of life. One can thus say that the astral body imparts itself to the universe; if I may use the expression, it strikes against the outer limits of our spiritual-soul cosmos and is thrown back again.

The ego follows its path in a world very different from that of the astral body. As I expressed it in yesterday's lecture, (Bern, December 13, 1920; *The Results of Spiritual Science and Their Relationships to Art and Religion*.) the ego develops a certain kind of

inward craving. And it is chiefly this craving that makes the ego feel attracted to just this particular returning astral body, which however has now become something different. Indeed there takes place a kind of union between the metamorphosed, transformed astral body and the ego. It thus comes about that when the human being approaches the time for his return to earth, he acquires certain inclinations, I might say, in divers directions.

I have indicated how the astral body expands into the universe, then returns, and how the ego in a certain way finds it again. We can follow this up in the outer human form, if we look at the being of man in its totality.

For we must imagine that the human being, as he appears when he is born on earth, is really formed from two directions. I have described to you just now how the astral body expands into the universe and how it returns again; this astral body, so to speak, now meets the ego. Figuratively speaking, it approaches in the form of a hollow sphere, — a sort of hollow sphere that grows ever smaller and smaller. Thus it approaches the ego. It has kinship with the planetary system. The ego on its way between death and a new birth develops quite another kind of longing. Although

it has a longing for the astral body, it develops an even greater longing for a certain spot on earth, for a certain people, a certain family. On the other hand there is a drawing together of what comes from without as the transformed astral body, and the ego after having completed the period between death and a new birth with its strong inclination toward the earthly realm, toward a people, a family, and so forth. If we look at the human being after birth with special reference to the outer surface of his body, we can see just what is subject to the forces of the metamorphosed astral body. What is organized from without, from the skin inwards, including the sense organs, is built for us from out of the cosmos. But what is brought forth organically through the ego's feeling itself linked with the earth, feeling itself drawn toward the earth, creates the organization from within outwards, which is counter to the other organization; it creates rather the bone-muscle organization, and so forth, the part which radiates from within, so to speak, against what radiates inward from the skin and the senses. So far as the outer periphery of our body is concerned, we are organized by the macrocosm, but what streams through our ego, what grows from within outward against the skin-sense formation, is organized by the earth.

Thus the human being is really born out of the universe. And his sojourn in the maternal body provides only the opportunity for these two forces, one a macrocosmic and the other an earthly force, to unite. But man is definitely a being who does not spring from one point alone, from the germ. He is rather the fusion of the extra-earthly forces, which are held together by his metamorphosed astral body, and that force which, bearing the influence of the earth, grows counter to these extra-earthly forces. What we call our mental faculty, our intellect, our power of forming mental pictures, is deeply akin and intimately connected with what comes to us from the cosmos. Our power of forming mental pictures points in fact to our previous earth life. We acquire this power of forming mental pictures by virtue of the fact that what we have woven into our astral body in our previous earth life has expanded into the cosmos, has come back again, and now chooses our head, so to speak, as its chief organ, our head which has been formed from without as a skin-sense organ. The rest of the skin-sense organization is, so to speak, only an appendage of the head. Our will organization, however, expresses itself in what is related to the earth forces, because the human ego on approaching birth feels attracted to a particular spot on earth. So we can say that when we are reborn, we receive our mind from the heavens; our

will from the earth. Between the two lies feeling, which is given to us neither by heaven nor by earth, but is based on a kind of continuous swinging back and forth between earth and heaven, and which has its outward organ chiefly in the rhythmic system of man, the breathing system, the blood circulation, and so forth. It stands in the middle between the head organization proper, which is essentially the product of the macrocosm acting upon the great circuit of the former astral body, and our will organization, which comes to us from the earth. Between these two stands our rhythmic system, stands our feeling life, which can develop on the foundation of this rhythmic system and which, I might say, we also bring to outer visible expression between heaven and earth. Our head points more to our extra-earthly origin; our will is intimately related to what is ours from the earth. Between the two stands our feeling life and, from a physical point of view, our circulation, our breathing life.

No thorough and comprehensive view of man can be taken one-sidedly either from the soul aspect or from the physical aspect, for these two, the soul and the physical nature in such a total view, must interpenetrate one another.

Furthermore, because we are connected with the entire macrocosm, bearing within us just in our head organization something formed by the macrocosm, we can see that we are directed back to our past through our intellect; only, with our ordinary consciousness we do not discover how we are thus referred to our former earth lives.

In the ancient oriental striving for wisdom, the pupils of the initiates tried to establish a connection between their rhythmic life and their head life. For the epoch in which the ancient oriental wisdom flourished, it was natural to seek a higher stage of human development by making breathing a conscious process, and thereby also the process of circulation; breathing in accordance with definite rules raised the breathing process as well as the circulation to consciousness. The old Oriental could do that because his soul and spirit were not yet so intensely linked to the body as they are in the man of today. If, applying a sort of anachronism, anyone were simply to practice this old oriental method today, without attaining to higher knowledge, he would, more or less, ruin his human body; for it would be interfering too much with the health of the physical body, now that the human being is so much more intimately connected with his

body than was once the case, for instance, at the time when the ancient Indian sought after wisdom.

But what did a student acquire by going through these exercises in ancient India? He made the breathing process into something conscious, that is, he inhaled consciously. Through these exercises he gradually acquired the possibility of following the process that takes place when the pressure of inhalation causes the brain fluid to oscillate toward the brain through the spinal canal, and to strike, as it were, against the brain. It is this impact of the brain fluid against the solid parts of the brain (this brain fluid, which rushes upward during inhalation, falling again during exhalation), it is this impact that causes mental pictures to arise. The production of mental pictures is something much more complicated than is imagined today, when everything is thought out materialistically. Today it is thought — or at least it was until recently, for today people are no longer interested in thinking in clear concepts — it is thought that some kind of evolution, some nerves underlie the forming of mental pictures. This is nonsense. The real fact is that there is actually a constant striking of the brain fluid against the nerve system taking place which starts off those processes underlying the forces of the nervous system. The ancient Indian student of

wisdom raised this activity to consciousness. What did he learn by following this whole process consciously? He learned from it how the underlying processes which had formed his brain really point back to former earth lives. Through his present rhythmic system he experienced, so to speak, his former earth life; this past earth life became a certainty to him. For such a student of wisdom it was simply self-evident that he had had a previous earth life. He could perceive it, you understand, by raising his breathing process to consciousness. Today this must be accomplished in another way. It cannot be brought about today by meditation that arises from a special way of shaping the breathing process; for this method must not be used by the modern human being. Quite the contrary, meditation today should proceed from a quiet dwelling on mental pictures: thus it starts out from the opposite side, and thereby takes into consideration the fact that modern man is much more closely united with his physical body. But by dwelling quietly on a mental picture, we learn to know this nuance of the rhythmic system from the other side, from the spirit-soul side. We come to know the process from the other side; in such a way, however, that we do not penetrate deeper into our body, as did the ancient Indian, — indeed we must not do so, because we have already penetrated into it deeply enough; but by freeing

ourselves from the corporeal nature, we trace out the whole cosmos in the realm of spirit and soul, and the cosmos teaches us how the former earth life is connected with this life.

You can see, my dear friends, the statements made in Anthroposophy are not abstract and fanatical, but are founded upon a penetrating knowledge of the human organization as seen from within; they are not based on an external examination of the organism as a corpse, — or, even if not as a corpse, still from without — but upon a knowledge of it coming from within, from intimate contact with both aspects, the reciprocal action between the rhythmic and nerve-sense systems on the one hand and on the other between the rhythmic and metabolic systems (for the rhythmic system also has an impact upon the metabolism). And by coming to know from the other side this interweaving of the rhythmic with the metabolic processes, we become certain that the germ of the next earth life lies buried within us, for the metabolism in its spiritual aspect contains the germ of the next earth life. Even though it is the lowest part of the human organism for this earth life, from the spiritual aspect it contains the germ of the next earth life. Thus we rise to a consideration of the human being as a whole.

You see, in this respect those people especially who are living within the realm of western civilization are often really like a blind man confronting color. Perhaps what I am about to say is far from the thoughts of many of you, but I should like to call your attention to the following: All that we conceive as mathematics, all that comes into play in linear or angular forms, in the vertical or the horizontal, as well as all that we measure, all that we conceive mathematically, we develop really out of our inner being; it is the foundation of our inner life. The moment we learn to perceive what underlies our inner being, we no longer speak in the Kantian fashion, simply pouring that which springs up within the inner being of man into some kind of unintelligible expression. Mathematics is said to be “knowledge a priori.” *A priori!* Now, that is a word for you, is it not? It means “there from the very beginning,” *a priori*. But if one learns to see inwardly, then one knows whence this curious mathematical knowledge springs. The astral body has gone through the mathematics of the whole universe, and all this has condensed again. We simply let that rise out of the soul which we have experienced in a former incarnation, which has then passed through the whole cosmos, only to emerge once more in the purity of mathematical-geometrical lines.

You thus see that in this *a priori* conception of the world is expressed analogous to the blind man's conception of color, Otherwise one would have to say that what is called in the Kantian sense "*a priori*" arises out of our former incarnations and appears in this incarnation in a metamorphosed form, after having gone through the entire macrocosm.

I have been speaking to you here, my dear friends, about the laws underlying the whole human being which reveal themselves when we consider life as it passes through repeated incarnations. Our modern age is very reluctant in giving heed to such things. That is why our present world conception remains external. I should like to make this clear to you by an illustration.

Let us assume that we are now examining — according to the prevailing method — a people belonging to a certain locality on earth. Now what do we do today as historians? We say: there lives the present generation; another preceded it; this generation was in turn preceded by one still further back. We thus go back to former centuries, back to the Middle Ages, and, I might say, we follow the blood streams down through the generations, follow all that is transmitted down through external heredity, and

come to the conclusion that what lives in the present people can be traced back to the earlier phases of development of this people.

Thus is history regarded today. If a typical historian wishes to follow German, French, or English history as far back as possible, he does so by going back through the chain of ancestors according to their physically inheritable characteristics. What a present-day generation of a certain people manifests in life is supposed to be understood from what former generations of this people have experienced, that is, from what can be inherited physically; this is the way people talk. This is, however, nothing but materialistic thinking applied to history. For if you consider what anthroposophical spiritual science offers you, not as a mere theory, but as something to carry over into your view of life, then you must not be content to speculate upon the repetition of earth lives, to consider as something isolated the fact that your soul has gone through previous earth lives, and will go through others in the future, but you must also consider with this in mind what takes place all over the earth. For if we look at one or another generation living today, we can certainly trace it back to former generations through the blood — through external, physically inheritable characteristics; these former generations

may have lived in the same part of the earth or, if we consider the streams of migrations, they may be traced back to ancestors who at an earlier age lived in another part of the earth; but in doing all this we remain entirely in the realm of the physical-material.

There is, however, more to it. In this present age we have before us a generation of people who, in regard to what concerns its physical bodily nature, descends from its ancestors; but the *souls* that dwell in the individual human beings need not at all be related to these ancestors. In fact the soul has not co-experienced with them on earth what has happened in the course of the many generations, and what outwardly represents the destiny of these ancestors; this the soul has experienced in the spirit-soul world during life between death and a new birth.

We look back upon our grandfather, great-grandfather, great-great-grandfather. Well, we were then not yet born; our soul was still in the spiritual world. Our body has inherited from all of them, but our soul — nothing! It has lived in an entirely different world during all this time; in its own experiences it need have nothing to do with what our body has inherited from our forefathers. And if research into these things is made in the realm of the spirit, the

results often appear paradoxical to outer observance. In general one must clearly realize that speculation or philosophizing on the true facts of life usually gives rise to absurdity. Spiritual perception alone reveals the truth. And a spiritual researcher is often himself astonished at his own results. Indeed he finds in the very surprise awakened by his results a sort of verification of them; for, if he found only what he had already anticipated in his thoughts, he might not feel so strong a confirmation. Just the fact that things are, for the most part, different from what one imagines, usually makes it possible to see that, by being devoted to true spiritual research, one is working not in a subjective, but in an objective realm.

From this source, you will see, something comes to light relating to the historical in humanity. I have pointed to it before, and what I have said will not in any sense be corrected here, but only amplified, for we are moving in a very complicated realm. We have said on an earlier occasion, and this is in a certain respect perfectly true, that we have for instance among the peoples of Europe numerous personalities who as souls previously lived in the south during the first Christian centuries, and now live more in the north — they are, to be sure, incarnated in Europe, but more in the north, This is entirely true, but it does not apply to

the majority of the population. In regard to this, we must seek elsewhere in order to learn the actual facts. In the case of the majority, chiefly of the present western, but also of the middle, European peoples, and even part of the Russian population, spiritual scientific research leads us back to those times at which the conquistadors subdued the aborigines of America. These original Americans, these American Indians had strange inner soul qualities. As a rule we fail to do justice to such things, if we, egotistically boasting of our "higher culture," regard all this as mere barbarism; we fail to do justice, if we do not take into account the entirely different characteristics of those people who were conquered and exterminated after the discovery of America; if we do not regard them as having special qualities of their own, but merely look down upon them from the bird's-eye view of a higher culture. These early inhabitants of America, the American Indians had, for instance, remarkable pantheistic feelings. They worshipped the "Great Spirit" who pervaded all being. Their souls were permeated by the belief in this all-pervading Great Spirit. Through all that was bound up with this belief in the feeling-life of these people, these souls were predestined to go through a relatively short existence between death and a new birth. But the relationship that had developed, on the one hand, between them

and their whole environment, their native land, and on the other between them and the destiny they suffered in being exterminated was decisive for their life between death and a new birth. And from this it has happened that the majority — no matter how paradoxical it may sound, it is simply a fact — that the majority of the western, the middle, and even a part of the eastern Europeans (not all, but a great part of them) have souls that once dwelt in the bodies of the old American Indians, although they certainly descend from physical forbears in the Middle Ages as far as their blood is concerned. Although this may sound paradoxical, it is, nevertheless, true in regard to the majority of the European population. This feeling, once experienced for the Great Spirit, reacted with that which admittedly lies in the external historical development of lineal descent, and which we take up with the first feelings of love in childhood, especially when we practice this out of our inner being through imitation. What we thus take up is to a great extent something absorbed from without. It enters into reciprocal activity with what arises in the soul from former incarnations. And European life is not understood rightly if it is considered only one-sidedly from a point of view lacking in reality, that is, according to inherited characteristics. It can be understood only when we know whence come the

souls who have united themselves with these inherited characteristics in order to bring about a reciprocal activity. And what has now become reality in European history was formed only as a result of this cooperation between what the souls are through their former earth lives and what they have received in this life through inheritance; also through education, but education in its broadest sense.

These peoples have been extensively intermingled with souls who lived in the south during the first centuries of Christianity and who then also reincarnated in this western and eastern Europe; but all that has taken place in social life, and especially what is taking place more and more now in these catastrophic days, hints at the fact that the reality of this European life is a complicated one. And the spiritual researcher finds that it is made especially complicated because the reincarnated American-Indian souls unite with what appears as inherited characteristics in the various nationalities.

We must contrast this with another European population, which we find in the first Christian centuries, at the time of the migrations of peoples — speaking in terms of outer history. I refer to that European population of the past which as barbarians

absorbed Christianity as it advanced from the south, transforming it into something entirely different from what in the first centuries had developed as Christianity in the Greek and Roman world. These souls who belonged to the time of the migrations of the peoples and also those of the following centuries were so constituted that, in addition to their original tendencies, they showed themselves deeply impressed by Christianity as it made its way northward from the south. We must clearly realize that this population of Europe which absorbed Christianity at the time of the folk migrations brought to the surface very special qualities. There was in this people a notably strong tendency to form the physical organism in a way that made the ego-consciousness appear with a special vigor. And the ego-consciousness that thus manifested itself was united with the selflessness of Christianity. As a result the soul was shaped in a special manner. These then were souls who, so to speak, absorbed Christianity a few centuries after it had come into existence. Although the souls who have incarnated in the majority of the European population of today have learned about Christianity in an external way through education, as well as through what can be inherited as feelings, they had not in their former lives in America, as Indians, absorbed anything of Christianity. We can easily

understand the relation of the present day European population to Christianity once we have discovered that these souls for the most part have experienced nothing of Christianity in their former incarnations; that Christianity with them is merely a matter of education, of a tradition handed down through generations, — a tradition perpetuated by education.

But there is yet another aspect: those souls who came to know Christianity in Europe, that is, in its early development, incarnated, as the present times approached, more toward the east, more toward Asia. So that in fact those souls who were once somewhat permeated with Christianity now swing in the other direction, and absorb what has remained in the Orient of the old oriental traditions and which has fallen there into decadence. The Japanese, if studied in a spiritual-scientific way, are often typical reincarnations of souls who once lived in Europe at the time of the migrations.

What is more, we can develop an understanding for prominent personalities if we know such facts. Try to understand the strange personality of Rabindranath Tagore from this point of view.' What was educated into him of Orientalism, especially of Indian tradition, comes to him through heredity. Thus what is given to

him through heredity, through education, comes to him from outside. This is for the most part decadent, and for this reason has such an “artful” character. For in a certain way, what one hears from Rabindranath Tagore is formulated in an extremely “artful” fashion. But at the same time the European feels something in Tagore that glows warmly through all that is presented in such an artful manner. And that comes from the fact that this soul lived in a former incarnation among a people who had accepted Christianity.

You can see that it is no less abstract to observe the external world from a merely materialistic viewpoint than it is to develop some other unreal life conception. What do we know of present day humanity if we know only about its blood relationship, about its blood descent, if we are not able to take into consideration what the souls have brought with them from a former incarnation? This element, you can see, merges with the external elements of heredity and education into a single totality.

Those souls who dwelt in Middle Europe at the time of the folk migrations were predestined through the entire configuration of their souls, and, above all, through their inward permeation with Christianity, to remain longer than usual in the spirit world between

death and a new birth, in order to experience this realm more intensely.

When the spiritual researcher investigates the present, he is led back to the time of the Mystery of Golgotha, or shortly before or shortly after the event. In Asia, the population had absorbed nothing of this Mystery of Golgotha. Oriental wisdom, nevertheless, that wisdom which blossomed in the oriental character as a result of devotion, laid the foundation for whatever understanding was brought to Christianity in its earliest times. The Mystery of Golgotha stands there for us as a unique fact. When viewed from the various epochs, it can be understood in the most varied ways. The people of the first centuries of Greek and Roman development approached this Mystery by applying to it the wisdom coming to them from the Orient. From oriental wisdom they received the concepts through which they understood the incarnation of Christ in the man, Jesus of Nazareth.

The people, however, who lived in Asia *before, at the time of, and even after* the Mystery of Golgotha, were still endowed with a far more active creative force than can be found in the present-day Orient, although it had already at that time become somewhat tenuous. These people, who then dwelt in

Asia, at least a large part of them, are incarnated today in the greater part of the American population. As a result of their specially developed oriental culture, just this part of humanity had to spend a long time in the life between death and a new birth; they are thus in reality old souls. They are being born in America in bodies in which, if I may say so, they do not feel very comfortable, and which they, therefore, prefer to consider more from the outside than from the inside. That is why we find in America today a special predilection for an external view of life. Thus the curious paradox reveals itself: those souls who lived in the Orient, who had not yet accepted Christianity, but who had a fine spiritual culture, live now in American bodies. A part of these, I should say, shows in an isolated phenomenon how these things really work. The Oriental had an inclination toward the spiritual in the world. As these souls appear again today in America, they develop a special predilection for the spiritual world, but this has now become abstract, has no more the inward, living quality. In times gone by, in previous incarnations, all experiences dealing with the spirit world were connected with a neglect of the physical world, with a disregard for things physical. Among the adherents of Christian Science this appears in a decadent form; the existence of matter is denied, they do not wish to look at matter. One feels

that these people, in a certain way, continue to pay homage to the old, but once living spirituality, which has now become more deadened, more corpse-like, has now taken on a spiritually corpse-like form. But this applies only to a distinguishable few among the population. In general, one can see in the American point of view how the souls do not sit quite solidly within their bodies, how they consequently try to apprehend the body from without, how even the science of psychology in America takes on a character in which there is no true concept of the ego. Because the soul was once accustomed to feel itself in the super-earthly, this embodiment of the ego, as it now takes place in the west, is not carried out as it should be. From this it comes about that one thought is not properly linked to another. This then is called the "psychology of association." In it the human being becomes a sort of plaything, tossed about by the thoughts as they associate with one another. And here, curiously enough, something crops up that could be expressed by a phrase often used disparagingly by certain people in referring to our doctrine of repeated earth lives; they speak of the "transmigration of the soul." But we must not use the phrase: "transmigration of the soul" when referring to repeated earth lives, unless we do, indeed, intend to speak disparagingly. For in speaking of repeated earth

lives, we are dealing with an evolution, with a development of the soul, not with what we are accused of teaching, But in another sense we can speak of soul-transmigrations, for in fact the souls who inhabit one part of the earth during a certain period, do not remain on the same spot on earth in the next epoch, but are at a different place. Hence we find the souls who were incarnated in the south during the first Christian centuries now incarnated in western, middle, and eastern Europe, more toward the north; but this population is now interspersed with other souls who were incarnated in American Indian bodies. Over in Asia we find the souls who lived in Europe at the time of the folk migrations, or even before and afterward; and in America are to be found those souls who lived in Asia at the very time the Mystery of Golgotha took place.

We are now undoubtedly facing an era in which people will develop a longing to penetrate full reality. Today there still exists a strong opposition to this penetration of full reality, not only in the theoretical realm, but also in the realm of outer life. Only consider how I have had to characterize again and again from the most various angles this illness of intellectualism, which has appeared in the last years. Often even in public lectures I have had to point in sharp terms to

this deception of a large part of humanity by intellectualism. In this we also find something hinted at, but in an already quite abstract form, which has of course appeared gradually in social thinking as the outcome of materialism. Slowly in the course of the nineteenth century the principle of nationality arose, this emphasizing of the nationality, this wish to live only in the nationality. This represents the antithesis of the soul-spirit nature; for this soul-spirit nature does not trouble itself with nationality. Many of the souls who today live in Europe were formerly incarnated in America. The souls who today live chiefly in Japanese bodies should not point to their ancestors, as far as their souls are concerned, but to the time of the folk migrations in Europe. Yes, indeed, the Americans should not pride themselves on their forebears, their European blood ancestry. Rather they should point to the fact that they once lived in Asia at the time of the Mystery of Golgotha, and there went through a culture which was not yet permeated by Christianity; thus they are also those who accept Christianity through external tradition and external education. There is still a strong opposition from this quarter to a soul-spiritual conception of the world.

It is not only in science that we find materialism, but throughout all external civilization. And what

politicians want to make of Europe today, this new map of Europe, is entirely created out of materialistic feeling, out of materialistic impulses. Humanity will only awaken, when it adds to these nationalistic impulses — which are materialistic, based solely on an observation of the external continuity of the generations — the social-historical consideration of life in its true reality. We shall then see the souls, as well, who live in present day bodies. These souls have only as an outer sheath what is transmitted through successive generations by means of physical heredity or what is handed down to them through tradition as spiritual culture and merely accepted as such through education.

In the depths of human souls, the longing is already prevalent to go beyond what a purely materialistic conception can provide. Of course, the results of true spiritual research, when compared with the customary thinking of today, often seem paradoxical. But anyone who wishes to look deeply into life, especially into present-day life, (which is indeed full of hardships) will see, for instance, that many a thing becomes understandable when he is willing to listen to what the spiritual researcher says out of his exact, conscientious research. People are accustomed to attach some value to what is communicated to them

by astronomical observatories or the like. If somewhere an astronomical discovery has been made, people do not say they accept it upon authority. They are not conscious that they do indeed accept it upon authority — although in connection with sound human reasoning which considers that what is given out to the rest of the world by an observatory is not senseless; that things are organized in a sensible way, so that there is no reason for people to doubt the truth of what is communicated to them. The fabric of life is such that we need not say that we accept something merely on authority. But we should also think the same way when occasional spiritual researchers appear, as do occasional astronomers, and announce the results of their spiritual research; for we shall find these results verified everywhere in life if we are willing to apply sound common sense.

Anthroposophical spiritual science would certainly remain theoretical and abstract in reference to life, if it did not permeate each separate branch of human life. You must not imagine that history, for example, ought to be influenced by spiritual science in such a way that we now develop only — although somewhat more profoundly — the history of epochs, of generations or the like; that is not the intention. But spiritual research should be combined with the outer facts of

the pragmatic or other view of history, and from this should spring a vision of the complete reality.

However great the longing may be in the unconscious depths of human life for such a vision of life, one corresponding with reality, there exists nonetheless just as strongly, and indeed in the more conscious part of human life, the opposition to our views. And in order to give the appearance of justification, these opponents of ours seek out all ways and means. They do not shrink from any sort of defamation. I showed you yesterday in an example how untruthfully these opponents proceed, how they simply lie, stating the objective untruth. [*Bern, December 13, 1920, public lecture: *The Results of Spiritual Science and Their Relationships to Art and Religion*. (In this lecture reference is made to the falsity of certain statements made by theologians in Basel concerning the plastic group at the Goetheanum.)] Quite apart from the fact that these are attacks on anthroposophical spiritual science — which does not concern us much — what human qualities are thus revealed to us!

All the more, my dear friends, must we draw strength from sources which, in spite of all this, give us a picture of the world needed by humanity at

present, and which will need it even more in the near future, especially that part of it which is still in its prime today. It will no longer be able to live with the old picture of the world! We should draw strength from such a vision of the world as it broadens the historical outlook, and speaks of the origin of souls, not merely of the origin of bodies. And in addition, we should acquire the strength to stand up for Anthroposophy, wherever we can. Anthroposophy, my dear friends, will need people who stand up for it. What appears today as opposition to our work will not diminish and will not assume pleasanter forms in the future. On the contrary, this opposition will embrace worse and worse forms. Whoever is conscious of what Anthroposophy signifies will be able through this very awareness really to find the basis from which he, in his position in life, can work in an adequate way. For what is done through Anthroposophy is really not for any personal ends; it is done for the good of *humanity*. And we must not let ourselves be disheartened by the fact that our opponents are going to become stronger and stronger and ever more vicious — by the fact that already today many unsavory methods are employed. The meanness of our opponents will continue to increase. If, for this reason, we lose courage, we do not really understand what Anthroposophy means for the future development of mankind.

With these last words it was my wish to draw your attention to something which ought to be considered within our Movement. I have purposely connected these last words with the important study we have undertaken today concerning the progress of the souls through repeated earth lives, and the way our human organization is being built up from two directions, from the great universe and from the earth. What external science knows about these things is indeed very little. This external science has limited itself to the consideration of what is, after all, only the final picture of the really active forces — *ectoderm*, *endoderm*, and so forth — without knowing what macrocosmic significance the ectoderm has, what telluric significance the endoderm has, how these, again, are connected with mental image and will. Having no regard for these far-reaching interrelationships, a materialistic method of perception really considers only externalities, only facts which are external to the last degree. And the same applies in the historical field, where the eye is fixed on what, I might say, streams through the blood of the generations, and is to be observed through tradition in the course of the linear continuity of historical development in any territory you might name. Whereas the fact is that the full reality can be understood, if we ask ourselves not only what blood

flows in a person's veins, but whence comes the soul which only uses this blood. We must strive after a total consideration of humanity, after a true vision of reality; for this is what is demanded by the world and will be demanded more and more. Anthroposophy is ready to give this.

This is what I wished to say to you today. Let us hope that we shall soon see each other again so that we can continue such studies, which can lead up to an understanding of the present and of the future, to an understanding of human nature and of the universe in so far as man is born out of it.

The Shaping of the Human Form out of Cosmic and Earthly Forces

I have often spoken of how man's bodily form is an expression of the course of his entire life. Anyone who understands the human head in the right way can recognise that the special moulding, the special formation of the head is connected with former lives which have been passed through by the human being before he descended to his present life on Earth. And when we consider the limb-organisation, extending it — naturally to cover the organs associated with the limbs, then we have something which, after certain metamorphoses, will underlie the formation beyond death of the future human head. At the same time, however, the human form points to man's connection with the Cosmos. As the human being stands before us today, we can certainly say that the particular formation of his head is a metamorphosis of his previous limb-formation. But the fact of his having any such formation of the head as the one he carries around is the result of his cosmic experiences before he set foot on the Earth. In essentials, the head-formation is an outcome of the Saturn, Sun and Moon evolutions; whereas the limb-man is a starting-point for the Jupiter, Venus and Vulcan evolutions. It is only

the breast-man, embracing all that belongs to the present rhythmical system, who is the real man of the Earth. Thus we can say: What we have before us in the human head is formed out of the three preceding planetary embodiments of the Earth; and the starting-point for its subsequent embodiments is all that underlies man's limbs today. As a man goes through life between death and rebirth, he is repeating spiritually his experiences during the ages of Saturn, Sun, Moon. He takes his organism back from its earthly form to what it was as Saturn organism, Sun organism, Moon organism. Similarly; his limb-organism, as fashioned on Earth, will be further organised physically, will go through reorganisation, during the embodiments of Earth as Jupiter, Venus, Vulcan.

These things have, therefore, a human earthly aspect and also a cosmic one. Hence we can study the formation of the human head while keeping in mind the relation of man's essential being to the Cosmos. Now what came about during the Saturn-evolution and the Sun-evolution is certainly rather remote from our study of man; and so we are less able to form an opinion of it from our earthly point of view. On the other hand we can form a vivid idea of what took place during the old Moon-evolution, for this is to a certain

extent repeated in the interaction between the Earth and the present Moon, and we can therefore study the human head in relation to that. We then come to certain secrets concerning the formation of the human organism.

Let us imagine — in the form of a diagram — a man standing on the Earth; he is thus not in the centre of the Earth but distant from it by the length of the Earth's radius. And if we draw the human head diagrammatically we can say: As the Moon moves round the Earth, it moves also round man's head. Naturally this is expressed diagrammatically and not in the correct proportions.

Now let us assume the Moon, as full Moon, to be here; then the light it is always said to reflect from the Sun will stream to the man. In this way the light of the Sun has an effect upon the man — and when I speak here of the 'man' I am always referring to the human head. On the opposite side we have the new Moon, and no light then reaches the man, who on this side is, as it were, left to himself. Less demand is made upon him by the stimulation of the light from outside; hence he is left more to his own inner development. And if you put the first quarter here and the last quarter

there — the waxing Moon and the waning Moon — then from these two directions less stimulation is exercised by the light upon the man than from the direction of the full Moon and more than from that of the new Moon. Moreover in its course round the Earth the Moon travels through the Zodiac. Because of this the light is modified in a certain way — I might perhaps say differentiated, for the moonlight becomes different according to whether it comes from a position behind which there is, for example, the Ram, or from one behind which the Virgin stands. The moonlight is therefore differentiated in accordance with the sign of the Zodiac through which the Moon is passing.

Now imagine the diagram in relation to a relevant point in human development: imagine, that is, that through some course of events there establishes itself in the mother's body the spirit-germ of a human being, coming straight from his development between death and rebirth. During this time the Moon is working on the embryo. Then, you have, as a result of the Moon working in from the Cosmos — in connection naturally with other cosmic bodies — the configuration of the human head in the body of the mother. The configuration of the human head is altogether the work of the Moon.

Perhaps you will say, quite rightly : But surely we have not to assume that it is always the full Moon which sheds its rays on eyes or nose, and that the back of the head, which should depend on inner development and not on the external world, is always exposed to the influence of the new Moon? It is true that this is not unconditionally so. In essentials, however, the full Moon is active on some part of the face, whereas the activity of the new Moon is concentrated on the back of the head. In the body of the mother, too, the child has a special position in relation to the Cosmos. According to how the Moon sheds its rays more or less obliquely on that part of the embryo destined to become the face, the human being will have certain of those gifts bestowed upon him which depend upon the head. He will have different gifts, physically, if the bright moonlight sheds its beams on his mouth rather than upon his eyes. This is connected with a person's talents, in so far as they depend on the Cosmos. But the essential thing to be borne in mind today is that during the embryonic development of the human being the chief influences proceeding from the Moon are those that give form to the human ovum, starting with the formation of the head. For in the human being the head is the first thing to take shape. This is brought about by the Moon —that is, by the movement and

activity remaining over from the old Moon and from the other previous embodiments of the Earth. You see here how the head is cosmically connected with the external world; how during the development of the embryo the human being is caught up in that cosmic condition to which the tone is given essentially by the Moon and its activity. This comes about through the movement made by the Moon, through the encirclement of the head by the Moon, which occurs ten times during the human being's embryonic development. Thus the Moon first passes by and works upon the formation of the human face — leaving it then in peace to continue its growing. During this period the Moon retires. When the formation of the face has been in abeyance for some time, the Moon reappears and gives it a fresh impetus. It does this ten times. And during these ten lunar months the human head is formed rhythmically out of the Cosmos. Thus the human being waits for ten times twenty-eight days in the mother's body, under the influence of cosmic forces mediated through the moon.

Now what really happens here? As a being of soul and spirit a man descends to the personality he has chosen out of the whole Cosmos to be his mother. And from that time the Moon takes over the formation of his head. Were he to remain within the mother's body

for twelve lunar months, a quite self-enclosed, circular formation would result. But he remains there for only ten lunar months. Hence something of his development is left incomplete, and after birth all that works in out of the Cosmos is occupied with this. Thus, before birth, ten-twelfths of the cosmic forces work upon the forming of the human head, the remaining two-twelfths being left over for the formative work which continues outside the mother's body — though it actually begins during the embryonic period. In addition to the cosmic forces there are others, and these come from the Earth itself: they do not work on the head but on the limb-system.

If you imagine this, here, to be the Earth (diagram) and this to be a diagram of man's limb-system, then the forces which in the limbs continue their activity inwardly are essentially earthly, telluric. Into arms and hands, in legs and feet, there play forces of the Earth, and this process, continued inwardly, becomes metabolism. But this inward metabolism is outwardly an interchange of forces. When you move your arm or your leg the movement is not simple; it has to do with the forces of the Earth. When you move your legs in walking you have always to overcome the force of gravity, and what happens results from the interplay

between these forces of gravity and the forces working inwardly.

Whereas in metabolism these inward forces enter into interplay with the chemical properties of the Earth-substance, there is an interchange between the forces in arms and legs and the forces of the Earth. These activities are connected with temporal conditions different from those prevailing in the mother's womb. In the mother's body we have ten times twenty-eight days — that is, ten moons or 280 days.

Here we have to do essentially with the course of the day. Where the development of the limb-man is concerned we have to do with the course of the year. We see also how in their earliest stage the human limbs are developed with a continually decreasing rapidity. A man needs actually twenty-eight years for their full development, though this is certainly not so evident during the final seven years as it is up to the age of twenty-one. He needs twenty-eight years to develop his limb-system outside his mother's body, though it is within the mother's body that the development begins.

Just as the man of head is connected with the past and is able to come into being because the relation of the Moon to the Earth recapitulates the past evolutions of Saturn, Sun, Moon, so is the limb-man connected with the Earth, but actually with the preparation for the transformations of Earth into Jupiter, Venus, Vulcan. Hence a human being cannot form his head directly on the Earth, for over this the Earth has no power. It is only because he brings with him the forces from before birth, before conception, and is then sheltered within the mother's body from his earthly environment, with the Cosmos working upon him by way of the Moon — only because of all this can the head come into being as a higher metamorphosis of the limb-man of the previous incarnation. The man of the limb-system, arising as he does under the influence of the Earth, cannot come to completion; he can do nothing for the head. During Earth-evolution he is incapable of what he will be able to do during the Venus-evolution. Just as the stag casts his antlers, the human being will then dispense with his head, and out of the rest of himself develop a different one — certainly an enviable lot for the Venus-man! But this is what actually appears to spiritual vision as the future condition of the human being. Things that are part of reality appear grotesque compared with those having earthly limitations, but

reality far outstrips what is accessible to our narrow earthly understanding. We must face the fact that our earthly power of observation gives us merely part of reality, and that when we observe only earthly conditions we really know nothing of the human being.

Thus in man we have a cosmic being who, it is true, is formed for the main part in the body of the mother; and we have an Earth-being who is formed, configured, differentiated, under the influence of earthly conditions, while the Sun apparently takes its course round the Earth, passing the constellations of the Zodiac on its way. Hence you will recognise in the human being two contrasting conditions, one of a cosmic nature, the other earthly. The cosmic nature works in such a way that the human being would receive from the Cosmos a head that was perfectly round. The face is formed by the sunlight shining upon it by way of the Moon, and when the Sun turns its light away, the basis for the back of the head is created. The spherical form that would have been imparted by the Cosmos is differentiated. Were the kindly Moon not there to give shape to the human head, a human being would be born as an undifferentiated sphere. On the other hand, because the mother is on the Earth, the Earth itself has its effect. The reason why the

human being as embryo does not develop only a head is that the Earth is already at work during the time when the head is being given its form. Were he to be subject to the working of the Earth alone, however, and the Cosmos were to have no effect, he would be just a pillar. The human being is at the mercy of these two tendencies — either of being made a pillar, a radius, by the Earth, or of receiving a spherical form from the Cosmos. Circle and radius actually underlie the forming of a human being. The fact that he is not a pillar, that he is not born with feet joined together, with hands joined together, is due to the course of the year being involved, due to winter and summer working in spiritually, indicating the various cosmic relations between the Earth and its surroundings. The difference between winter and summer is like the difference between the new Moon and the full. Just as new Moon and full Moon, in their different ways, determine the nature of the face and of the back of the head, so do those cosmic forces coming to expression in winter and summer, spring and autumn, determine the configuration of our limb-system, so that we have two legs and are not just a pillar. In order that in our head we should not be entirely cosmic, but cosmic toned down by the earthly, and in order that our limb-system should not be entirely of the Earth but something earthly moderated by the cosmic, the

yearly course of the Earth is cosmically conditioned. We have therefore a cosmic nature influenced by the earthly and an earthly nature cosmically influenced. Were we not in our cosmic being influenced by the earthly, as man we should be a round ball; were we not, as man of the limb-system, as earthly man, influenced by the Cosmos, we should be a pillar. This combined working of cosmic and earthly is expressed in our human form. No-one understands the human form who has no wish to take into consideration the interplay of Earth and Cosmos. It is wonderful how the human being is an expression of the whole world; an expression of the world of the stars in his form, which is at the same time an image of those forces that stream from the Earth and have a conditioning effect upon him. Imagine man's earthly nature without this cosmic influence: we do not carry this earthly nature within us but it works in us. As a basic influence it streams from the centre-point of the Earth, sending its forces from there. That which makes its appearance in our human strength, working there also as will, has from ancient times been called by a word that might be rendered as 'strength' or 'force'.

The formative influence from the Cosmos, which we have to picture through in the circle underlying especially the form of our head, works in our head

without coming to full expression because of being toned down by the earthly element: and this from olden days has been called 'beauty'. So we see that taken as a whole the influences at work in a human being have a value transcending both the physical and the moral, for they have a value which embraces both. The strength that comes from the Earth and works in us as muscular force is physical and moral at the same time. The beauty shining around us, the beauty underlying our head, appears in our head as the beauty of thoughts, and this, too, is related to both the physical and the moral.

Between these — between, that is, what we are as earthly beings toned down by the Cosmos and what we are as cosmic beings toned down by the earthly — there is the trunk-man. What is this trunk- or torso-man? He is essentially the rhythmic man who causes the cosmic to swing down continually towards the earthly and the earthly to swing up towards the cosmic. We have circling round in us a continuous stream from the limb-system and this finds its way to the head through the breathing, while a stream from the head makes its way through the breathing to the limb system. So that there is always this wave movement, this surging to and fro between limb-system and head. It is brought about by our rhythmic

system, working through the heart and lungs and the circulation of the blood. How then does the circulation arise? It comes from the interplay between straight line and circle, receiving its form from the Zodiac and the planets. A force proceeding from the head tends to send the blood round a circular path, while a force from the limb-system tends to keep it in a straight line. From the interaction of these two forces there arises in us, under the impetus of breathing, the particular course followed by the blood. This rhythmical system is the mediator between the cosmic and the earthly in man, so that through it is woven a connecting link in him between the cosmic, or the beautiful, and the strength that is of the Earth. The link thus woven in the trunk-man, understood in terms of soul and spirit, has from ancient times been given the name of 'wisdom'.

The beauty of the Cosmos projected into the human being is the wisdom living in his thoughts. But the moral force coming from the strength of the Earth by way of heart and soul becomes moral wisdom. In man's rhythmical system, earthly wisdom and cosmic wisdom meet. Man is an expression of the whole Cosmos, and where there is the will to understand this configuration, it can be understood. In so far as man is formed out of cosmic mysteries, he is able to see into

them, and can even perceive a certain connection with them in earthly life itself. Consider the cosmic beauty that works into a man by way of his head: there you have the feminine contribution; and you have the male contribution in the force that appears in a man's earthly strength. You are then able to say: In the act of fructification a union is consummated between the cosmic and the terrestrial. There can be no understanding of the nature of man's task on Earth unless we perceive the particular way in which he is formed. For then indeed we see that the head has its form because the earthly forces are at first unable to work on the human being; you see that he brings his pre-natal being into the realm of Earth and that in the mother's body an extra-terrestrial influence works formatively upon him by way of the Moon. Strength or force works from the Earth and forms the limb-system without being able to bring it to completion, so that the limb-system has to pass through death. For the forces in the limb-system have to be spiritualised, imbued with soul. Beyond the Earth, accordingly, between death and a new birth, they develop further by taking on, in soul-spiritual terms, the form of the head. It is only with the help of the Jupiter and Venus forces the head can arise out of the limb-system in this way. Earthly forces are not the determining factor in a man from birth to death. Those that worked previously

on Saturn, Sun, Moon have by then become spiritual, and must be developed spiritually between death and rebirth; and that which lies beyond death has to be spiritualised also — then the future can grow out of the past, then man's limb-organisation can become head. We may therefore say : A man dies so that in the spiritual world he can become able to bring to expression the form which, partly toned down by the earthly, can be expressed by virtue of having gone through the conditions of Saturn, Sun and Moon. Here on Earth a man can experience as his limb-system only the earthly nature developed through his rhythmical system. But in his limb-system he is forming the future. This cannot be completed; he has to die and become head again, and the form of his head is prepared at first in pre-earthly spheres. Thus the form of a human being is connected with repeated earth-lives. Because physically he is born as a being who has acquired his form during the conditions on Saturn, Sun and Moon; because he receives from the spiritual world his tendency to express in spherical form his experiences on Saturn, Sun and Moon, his head on Earth — since it is not of the Earth — is continually giving him over to death.

These things which find expression in a man's repeated lives on Earth are intimately connected with

cosmic evolution. It is not true that the things we have touched upon today, and shall be going into further tomorrow and the day after, are beyond human understanding. Human beings can understand them, but they have to be investigated through Spiritual Science. Everyone who gives free play to the sound development of thought can understand them. Yet one is always hearing that there can be no immediate understanding of spiritual-scientific matters. If anyone says: 'These things have been told to me by a spiritual investigator, but I cannot look into them for myself', it is just as if it were complained that after matriculating a boy could not cope with the differential calculus. — Everyone can learn what Spiritual Science has to say, just as anyone can learn in principle to apply the differential calculus — though the latter is more difficult than the former. It is not true that because we are not clairvoyant we cannot understand these matters. Just as we have no need for clairvoyance to use the differential calculus, we have no need of it to see into the cosmic connection with the external world. We have only to bring sound concepts to bear. The matter is even the reverse of what is so often said. Someone, for example, may say: One man has a certain conception of the world, another takes a different view : how can one know which is right? — If you are consistent, if you follow up everything, taking

note of what has been said, you will find that only one conception is possible. You cannot argue about beauty, wisdom, strength, and what they mean. For each has only one meaning. The fact that the formation of our head has a peripheral character, and that in the rest of us the element of strength is present in radial form these things always have the same meaning. There is nothing here to be discussed, the facts are quite clear. The difficulty in spreading Spiritual Science lies in this — that today here and there some society may organise lectures on Anthroposophy, or perhaps on its social aspect, the Threefold Commonwealth, and people go to hear the lectures, afterwards attending others and still others — without any desire to come to a definite inner decision. They take the content of Spiritual Science as something on a par with that of other movements. But with Spiritual Science this cannot be done though it may be done with other world-conceptions, one being rather better, another worse. They all get a hearing; people, as it were, nibble at them. But that won't do where Spiritual Science is concerned; there one has to make up one's mind, for it goes to the root of things. There is need for that strenuous exertion of the will which leads to decisions; which avoids distractions and is determined to get down to fundamentals. This will not be accomplished by veering between one

world-conception and another, nibbling here, nibbling there. Spiritual Science calls for energy and thoroughness and therefore has against it the spirit of the times, all the slovenliness and weakness of the times. It demands a strength and clarity of spirit for which people today have no liking; they find it disturbing, uncongenial. In primeval days men came to these things with instinctive knowledge; and the old documents — which our scholars study without understanding them — are full of indications that their wisdom embraced something like these relationships between man and the Cosmos. Then this faded away. Humanity relapsed into chaos. But from this chaos man must rescue himself through his own will-forces; out of this chaos he must consciously re-discover his connection with the Cosmos — and he can do it. At the beginning of this lecture I told you how the head cannot be understood if its cosmic origin is not taken into account; nor can the limb-man be understood unless his earthly formation is considered. Both find their balance in the breast-man, the rhythmical organisation, which is continually trying to make the straight circular and the circle into a straight line. When you look at the bloodstream you have the straight, and the tendency to make a straight line of the circle, too; how the course of the blood arises depends on the movement of the stars, and so on. The

form is connected with the constellations, the movement with the movement of the planets. This has been referred to from other points of view. Now what happens to the human heart and soul when knowledge of this kind is absorbed? We are bound to say that for those who take it in the right way it becomes as clearly evident as the truths of mathematics. These are certainly evident though the higher truths will not be evident to a fifteen-year old boy; and it is the same with the things we have been discussing.

On the other hand these things can have a decisive influence on our feeling and perceiving. Out of this wisdom there arises a feeling for the divine. It is only a knowledge that keeps to the surface of things which can be irreligious, not a knowledge that goes into them deeply. If we look once more at man's connection with the Cosmos, in the starry heavens above all we see beauty as an expression of spiritual entity, and then we become able to imprint the beauty of things on our art. Then in art there will not be merely external nature as seen by the senses, but with this deeply penetrating knowledge we shall in fact reach what Spiritual Science is. And we shall then appreciate something I said in the introductory lecture to this course — how here at the Goetheanum the unity of

science, art and religion is sought. What is said by the one from whom the Goetheanum has its name?

He who has art and science too
Will never lack religion;
But he who does not have them both
Then let him have religion!

That means: Let him have the religion that comes from without; but anyone who possesses the essentials of science and art has religion from within — that is Goethe's conviction.

He who has art and science too
Will never lack religion —

hence those who are striving, in the way referred to, for the unity of religion, art and science, do well to call their Building the 'Goetheanum'. But to comprehend what has arisen here on this foundation is apparently no task for the superficiality of the age, which looks condescendingly on everything and merely nibbles at one thing after another. Spiritual Science calls for decisions — for decisions that are necessary because the spirit of this science has the will to penetrate into the depths of the world. This must be grasped, too, out of the depths of the human heart.

The Bridge between Cosmic Spirituality and the Physical Constitution of Humans

Hegel, Schopenhauer, Thought, Will

It is my intention now to bring several viewpoints to you regarding the relationship between human beings and the cosmic world on the one side and the spiritual development of human beings on the other. Our considerations will be supplementary to what we have already allowed to pass over our souls many times. Today I want to add a kind of introduction to our considerations of the next hours, which could appear to some as remotely relevant, the necessity of which will become clear in the next hour. I would like to remind you that in central European-German thought development, during the first half of the 19th century, besides events to which we have just referred, an additional, remarkable event took place. I have recently referred to the contrast which arises when considering Schiller's aesthetic letters on the one hand and Goethe's Fairy Tale of the Green Snake and the Beautiful Lily on the other. Today I wish to point to a similar contrast, which appeared in the development of thought in the first half of the 19th century with Hegel on the one side and Schopenhauer on the other.

With Goethe and Schiller we are dealing with two personalities who, at a certain time in their life, being surrounded by the constant contrasts of the central European thought development - a development of thought striving for equilibrium — managed to bring about an equilibrium in their deep friendship, whereas previously they had been repelled by one another.

Two other personality also represented polar opposites but with them it is impossible to say some kind of equilibrium was established: Hegel on the one side and Schopenhauer on the other. You only have to consider what I put forward in my “Riddles of Philosophy” to see the deep opposition between Schopenhauer and Hegel. It appears relevant that Schopenhauer really spared no swearwords in what he held as the truth in his characterization of his opponent Hegel. In many of Schopenhauer’s work there is the wildest scolding of Hegel, Hegelianism and everything related to it. Hegel had less reason to scold Schopenhauer, because, before Hegel died, Schopenhauer would actually have remained without influence, not being established amongst remarkable philosophers. The contrast between these two personalities can be characterised by indicating how Hegel regarded the foundation of the world and the world development and everything pertaining to it, as

consisting of real thought elements. Hegel firmly believed that thoughts were the foundation of everything. Hegel's philosophy fell into three parts: Firstly in logic, not subjective human logic but the system of thought that must form the foundation of the world. Secondly Hegel had his philosophy of nature, but nature for him was nothing other than an idea, not even an idea with a difference, but the idea which implies it exists out-of-itself. So also nature is an idea, but the idea in a different form, in a form which is sense-perceptible to people, ideas by contrast. The idea which reverts back to itself, this was to him the human being's spirit which had developed out of the simplest human-spiritual activities into the world's history and up to the beginning of the human subjective spirit in religion, art and science. When one wants to study Hegel's philosophy thus, you need to allow yourself entry into the development of world thoughts, just like Hegel let these world thoughts explain themselves.

Schopenhauer is the opposite. For Hegel thoughts, world thoughts were creative, actual reality in things; for Schopenhauer every thought was merely subjective, and as a subjective image only something *unreal*. For him the only real thing was will. Just as Hegel followed with human thought into everything

mineral, animal or vegetative, for Schopenhauer it was all about “the will of nature”. So one can say Hegel is the thought philosopher and Schopenhauer the will philosopher.

In this way these two personalities stood opposite one another. So, what do we actually have here as thoughts on the one hand and will on the other? We would best introduce this polar opposite in the following lecture by allowing it to be brought before our souls when we observe human beings. We will for a moment divert our gaze from Hegelian philosophy and look at the reality of humanity. We already know: in people we predominantly have an intellectual, meaning a thought element, followed by a will element. The thought element is preferably assigned to the human head, the will element preferably to the human limb organism. With this we have already referred to the intellectual element as actually being that which permeated our bodies from a prenatal existence out of the spiritual worlds, flowing from us between death and a new birth, as well as out of the prenatal life and its remnants of an earlier earth life pouring into the essence of this earth life. The will element is however, I would like to say, the *youth* in contrast to the thought element in humanity; it goes through the portal of death and then enters the world

between death and a new birth, gets converted, metamorphosed and builds the intellectual element in the next life. Essentially, we have in our soul organisation our intellectual as predominant, thought elements reaching back to antiquity; our will element reaching into the future. With this we have considered the polar opposites between thought and will.

Naturally we should never, in considering reality, schematize these things. It would be naturally schematized if one could say: every thought element directs us to earlier time and all will elements direct us towards our time past. It is not so, yet it is striking, I say, that which in people as the thought element reaches to earlier times while the will element goes into later times. Added to this human organisation it is striking that the backward aim in the thought element is a type of will element and included into the organisation becomes the will element, which rings right out through death and into the future, as a thought element. You may, when you enter with understanding into reality, never schematize, never merely list one idea beneath another, because you must be clear that in reality everything can be observed which at sometime or other appears striking, the remaining elements of reality existing within, and that above all, what may be in the background can at

another point become a striking reality and then something else falls into the background.

When philosophers come to consider this or that from their particular point of view, you have your one-sided philosophers. Now that which I've characterized for you as thought elements in people, are not only in people bound to their head organization, but thoughts really spread out in the cosmos. The entire cosmos is threaded through with cosmic thoughts. Because Hegel was the stronger spirit, who, I want to say, felt the results of many past earthly lives, he directed his attention in particular to cosmic thoughts.

Schopenhauer experienced less events of his previous earth lives, thus directed his attention more towards cosmic will. Just as will and thought live in people, so will and thought live in the cosmos. What do thoughts mean for the cosmos as observed by Hegel in particular, and what does will mean for the cosmos in the way Schopenhauer observed it? Hegel didn't consider the kind of thoughts which took form within human beings. The entire world was for him basically only a revelation of thoughts. In fact, he had cosmic thought in mind. Observing the extraordinary formation of Hegel's spirit, one can say: this spirit shaping of Hegel refers to the West. Only Hegel

manages to lift everything to an element of thought — everything pertaining to the West, for example materialistic developmental directives and materialistic thoughts in Western physics. One finds with Darwin a developmental teaching just as one finds a developmental teaching with Hegel. With Darwin it is a materialistic developmental philosophy, in which everything happens as if only mighty nature substances are involved and act creatively; with Hegel we see how everything which is in development is permeated through with thought, like thoughts in particular configurations, in their concrete expression — they are the actual development.

Henceforth we can say: in the West the world is approached from the standpoint of thought, but materialistic thought. Hegel idealized thought and as a result arrived at cosmic thought.

Hegel argued in his philosophy about thought but actually meant cosmic thought. Hegel said when we look into the outside world, be it observing a star in its orbit, an animal, plant or mineral, we actually see thoughts everywhere, only this kind of thought in the outer world is actually in a different form as in the thought-form being observed. One can't say in fact that Hegel was attempting to maintain these

teachings of world thoughts as esoteric. They remained esoteric because Hegel's work is seldom read, but it wasn't his intention to keep the teaching of cosmic content of the world as esoteric. However, it is extraordinarily interesting that when it comes to western secret societies - this teaching relates in a certain way to the deepest esoteric teachings - that the world is actually created out of thoughts. One could say what Hegel so naively observed in the world, what western secret societies considered their observations, is what the Anglo-American peoples held as content of their secret teachings, while they had no intention of popularizing their secret teachings. As grotesquely as one might take it, one can say Hegel's philosophy is to a certain extent the basic nerve of the teachings of the West.

You see, here we have an important problem. You could really, when you become knowledgeable about all the esoteric teachings of Anglo-American secret societies, content-wise hardly find anything but Hegelian philosophy. However there is a difference which doesn't lie in the content, it lies in the handling. It is connected to this, that Hegel saw the things in a manner of a revelation, and the western secret societies keep a watchful eye over what Hegel

presents to the world so it would not become generally known and remain as an esoteric secret teaching.

What actually lies at the basis of this? This is a very important question. If one has some kind of content which has originated out of the spirit and one considers it at a secret possession, then one gives it power, because when this content becomes popularised, it no longer has this power. Now I ask you to really for once focus completely: Any content containing knowledge becomes a force of power when held secret. To this is added that those who want to retain certain teachings as secrets, become quite unpleasant when these things are popularized. It is almost a universal law that whatever popularizes, gives insight. Power is given to that which is kept secret.

I have spoken to you over the last few years about various powers which emerged from the West. That these emerged out of the West did not come from knowledge which had been unknown in Central Europe, but this wisdom was treated in a different manner. Just imagine what kind of tragedy it predicted! It could even have seriously warded off events in world history from the power of western secret societies, if single individuals could have been

studied in Central Europe, if this wasn't merely done in Central Europe but that it was thoroughly stated: In the (eighteen) eighties — I have mentioned this — Eduard von Hartmann openly printed that only two philosophers in the Central European faculties had been read by Hegel. Hegel was excessively discussed and lectures were held about him, but only two philosophy professors could be proved to have been shaped by Hegel. For those who have any kind of receptivity for such things could experience the following: when they read some volume of Hegel's out of some library they could only really state that the volume was not very well-thumbed! Sometimes one page to the next — I know this from experience — was most difficult to pry apart because the volume was still so new. And "Editions" Hegel has only experienced recently.

Now I haven't established this as the basis for the facts I've particularly stipulated in the foregoing, but I want to show how this idealism living within Hegel nonetheless points towards the West, because on the one hand it appears again in the clumsy materialistic thoughts of Darwinism, of Spencerism and so on, and on the other in the esotericism of secret societies.

Now let's consider Schopenhauer. Schopenhauer is, I might say, the admirer of the will. That he has *cosmic* will in mind appears everywhere in Schopenhauer's work, in particular in the delightful treatise "Regarding the Will in Nature" where everything which exists and lives in nature is taken from a basis of will, expressed in the elemental power of nature.

Towards what does the entire soul constitution of Schopenhauer point if Hegel's soul state points to the West? You can see this in Schopenhauer himself because you soon find, in your studies, his deep leaning towards the Orient. It rose from his mood, it's not clear how. This preference of Schopenhauer's for Nirvana and for all that is oriental, this inclination towards everything Indian is irrational like his entire will philosophy; it arose to some extent from his subjective inclination. However in this lies a certain necessity. What Schopenhauer presented as a philosophy is a philosophy of will. This philosophy, as it belongs in Central Europe, he presented dialectically in thoughts; he rationalized about will but he actually spoke about will through the medium of thought. While he spoke thus about will, actually cosmic will materialized, entered deeply into his soul and rose in his consciousness as a preference for the East. He enthused about everything Indian. Just as we

saw how Hegel pointed more to the West, so we see how Schopenhauer pointed towards the East. In the East however we don't find anything which is an element of will and what Schopenhauer really felt as the actual element of the East, was materialised and pressed into thinking and thus intellectualized. The entire form of the representation of cosmic will, which lies at the basis of eastern soul-life, does not appear as originating from the intellect, it is partly a poetic, partly a section derived directly from the observation of the relevant representation. Schopenhauer took what the oriental image form wanted to convey and intellectualized it in the Central European way; however that which he refers to, the cosmic will, this was after all the element at which he was pointing; from this he had formulated his soul orientation. This element is what lived in the world view of the Orient. When the oriental world view is permeated with love in particular, this element of love becomes nothing other than some aspect of cosmic will, and is not just raised from the intellect. So we may say: here the will is spiritualized. Like thoughts are materialised in the West, so in the East will becomes spiritualized.

In Central European elements we see within idealized cosmic thought, within materialized cosmic will, treated through the medium of thought, these

two worlds creating an interplay; with reference to Hegelianism we have in western secret societies something similar to a deep relationship between Hegelian cosmic thought systems in the West, and if we penetrate this, in the subjectivity of Schopenhauer's penetration with the Orient, it brings to expression Schopenhauer's relationship with eastern esotericism.

It is quite extraordinary when you allow Schopenhauer's philosophy to work on you, the thought-element appears somewhat flat; Schopenhauer's philosophy is really not deep, but it has at the same time something intoxicating, something wilful which throbs within. Schopenhauer becomes most attractive and charming when shallow thoughts are penetrated with his will element - then traces of the warmth of will are found to some extent in his sentences. As a result he basically has become a shallow salon philosopher of his age. As the thought provoking age, which the first half of the nineteenth century was, passed and people suffered from thought deprivation, the time came for Schopenhauer to become the salon philosopher. Not much effort was needed to think, while the thrill of thought throbbing with will was allowed its influence particularly when something like "Parerga and Paralipomena"

("Appendices and Omissions" — philosophical reflections published 1851) came through, where these thrilling thoughts could work their craftiness.

Thus we have two opposing poles in the Hegel-Schopenhauer antitheses in the central regions of our civilization's development; the one a particular shaping from the West, and the other a particular formation from the East. In Central Europe they stood up to the time they balanced out, imperiously side by side, being incomparable to the alliance between Schiller and Goethe which was harmonious, as opposed to Hegel and Schopenhauer in their disharmonious relationship. Schopenhauer then became outside lecturer at the Berlin University at the same time as Hegel represented his own philosophy. Schopenhauer could hardly find an audience, his auditorium remained empty. Probably, when Hegel was idly asked about the Schopenhauer type philosophy - which he could manage because he was at the time an impressive, respected philosopher — then he merely shrugged his shoulders. When anybody spoke from the basis of this will element and stressed it in particular like (Friedrich) *Schleiermacher*, then compared with Hegel it still indicated something, Hegel would become uncomfortable. Therefore when Schleiermacher wanted to explain Christianity from

this thoughtless element and said: Christianity cannot be understood through the thought element when one includes worldwide thoughts, to some extent the divine thoughts, grasped differently than through feeling oneself dependant on God, through which one develops a feeling of dependency on the universe - to this Hegel replied: Then the dog is the best Christian, because it has the best knowledge of the feeling of dependency! Obviously Hegel gave Schopenhauer a piece of his mind as he gave Schleiermacher, when he took the trouble. Hegel had to forever connect and convince everyone who didn't change towards understanding the reality of thought. For Schopenhauer these thoughts were nothing more than foam rising from the breaking of waves of cosmic will. Schopenhauer, who certainly from the characterised position had more occasion, insulted Hegel like a washerwoman in his work.

Within life's riddles, contributing to the centre of civilization, we thus see the contradictions which do not come to a harmonious closure. Both however, Schopenhauer as much as Hegel, felt a lack of what really constituted the understanding of mankind. Hegel lived in cosmic thought, and this was exactly that which made him so unpopular — because in daily life people are not going to soar up to cosmic

thoughts. They have a particular feeling which they eagerly enter for comfort — a feeling which says: why should we split our heads with cosmic thoughts? That is done for us by the gods, or God. Being an Evangelist one says: a God does this, why should we especially bother with it? In particular that which appeared in the publications on thought was extraordinarily impersonal. History, for instance, which we discover through Hegel, has something thoroughly impersonal. Thus we have actually from the beginning of earth evolution right to the end of earth development, self enfolding thoughts.

Should you want to schematically draw this Hegelian historical philosophy, here thoughts would rise up (a drawing is made), rise up, distort each other mutually and thus go through the historic development and in this web of thoughts people are spun in and are swept away by the thoughts. Thus actually for Hegel the historical development of these coalescing, corrupt thoughts harness people as automatons, out of these webs of world historic thought this thought system had to develop. For Schopenhauer of course thoughts were nothing more than froth. He directed his gaze to cosmic will, or in other words, to this sea of cosmic will. The human being is actually only a reservoir where merely a little

of this cosmic will is collected. The Schopenhauer philosophy contains nothing of this developmental reasoning or progressive thinking, but is the unclear, irrational, the unreasonable element of will which flows from it. Within the human beings rises up, reflects in him as if it was reason but which he or she actually continually develops as foolishness. For Hegel the world is the revelation of reason. For Schopenhauer — what does the world mean to him? It is a remarkable thing, if one wants to answer the question: What is the world to Schopenhauer? It struck me particularly clearly once in a sentence of Eduard von Harman, where Schopenhauer was considered and discussed because Eduard von Hartman had Hegel on the one side and Schopenhauer on the other, Schopenhauer's side being predominant. I want to with this article, which was a purely philosophic article of Eduard von Harman, indicate, that for him the solution to the world riddle has to be expressed as follows: "The world is God's big foolishness." — I had written this because I believe it's the truth. The editor of the newspaper, which appeared in Austria, answered me that this had to be deleted because the entire edition would be confiscated if this was printed in an Austrian newspaper; he simply couldn't write that the world was God's stupidity. Now, I didn't insist further but

wrote to the editor of these “German Words”: Delete the “God’s foolishness” but just remember another case: When I edited the German Weekly (Deutsche Wochenschrift) you didn’t write about the world as God’s foolishness, but that the Austrian school system is a stupidity of the teaching administration and I allowed it. - For sure, that weekly newspaper was confiscated at the time. I wanted to remind the man at least, that something similar had happened to him as was happening to me, only me with the loving God, and with him the Austrian the minister of education, Baron von Gautsch.

When one looks back over the most important world riddles, it is clear how Hegel and Schopenhauer represent two opposing poles, and they appear actually in their greatness, in their admirable, dignified greatness. I know for certain that some people find it extraordinary that a Hegel admirer like me can likewise produce such a draft, because some people can’t imagine that when something in contrast to them is great, humour can also be retained about it, because people imagine one must unconditionally show a long face when one confesses to experiencing something great in a well known person.

Thus two opposite poles present themselves, but in this case not like with Schiller and Goethe which came to a harmonious equilibrium. We could find some solution to this disharmony if we consider that for Hegel the human being was evolving within a web spun with concepts of world history and for Schopenhauer the human being actually was nothing other than a little lamb, a small container where a portion of world-will had been poured in, basically only an extract of the cosmic world will. Both failed to perceive the actual individuality and personality of human beings. They also could not perceive what the actual being was which they sensed in the cosmos.

Hegel looked into the cosmos and saw this web of concepts within history, Schopenhauer looked into the cosmos and didn't see this web of concepts — that was only a mirror image for him — but he saw it as a sea of ruling will, to some extent tapped into these vessels in which human beings swam in this irrational, unreasonable sea of will (drawing is made). Human beings were only being fooled by what reflected in their unreasonable will as actual reason, imagination and thought. Yet these two elements are present in the cosmos. What Hegel saw was already in the cosmos. Cosmic thoughts exist. Hegel and the West viewed the cosmos and perceived world thoughts. Schopenhauer

and the East looked at the cosmos and saw world will. Both are within. A useful cosmic world view could come into existence if the paradox could have been entered, resulting in Schopenhauer's scolding bringing him so far as to him leaving his skin behind, and despite Hegel's soul remaining in Hegel, that Schopenhauer entered Hegel so that Schopenhauer was actually inside Hegel. Then he would have seen the world-thoughts and world-will fusing! This is the deed which is within the world: world thoughts and world will. They exist in very different forms.

What is revealed to us through actual spiritual scientific research in relation to this cosmology? It tells us: when we look into the world and allow world thoughts to work on us, what do we see? We see, by letting world thoughts work on us, thoughts of the dim and distant past, everything which worked in the past up to the present moment. Thus we see, through our world-thought perception, that which is dying away when we look into the world. From this comes the hardened, the dead part of natural laws and we can practically only use mathematics to deal with what is dead when we consider nature's laws. However within that which speaks to our senses, which delights us in the light, what we hear in sound, what warms us and everything touching our senses, works out of world

will. It is this, which rises out of the dead element of world thoughts and what basically gestures outwards to the future. Something chaotic, undifferentiated exists in the world thoughts, yet lives presently in world moments as a germ which progresses into the future. Submitting ourselves to the world's thought elements, we experience that which originated from the most horrible past, spilling into the present. However, in the human head is something different. In the human head thoughts are separated from outer world thoughts, and are bound into the human personality in an individual will element, which in this way may first only be looked at as that small reservoir, the little lamb of poured cosmic will-element. However, what one has intellectually, point backwards. We have basically developed this germ from a former life on earth. Will was involved there. Now it has become thought, is bound to our head organization, resurrected like a living copy of the cosmos in our head organization. We connect this to will, we rejuvenate it in our will. By rejuvenating it in will, we send it over to our next life on earth, our next earth incarnation.

This world image must actually be drawn differently. We must draw it in such a way that the outer cosmic aspect of olden times is particularly rich in thought

elements, but becomes ever more thinned out as we approach the present, allowing the thoughts, as they are in the cosmos, to gradually die out. The thought element we must consequently draw quite fine.



The further we go back, so the thoughts outweigh the Akashic images; the more we go forward, the ever denser the will element becomes. We should, if we want to look through this development, look at a light filled thought element in the most horrible time past, and on the most unreasonable element of will of the future.



But it doesn't remain like this, because we drag in thoughts which have been retained in our head. These thoughts are sent into the future. While cosmic thoughts die out more and more, germinate on human

thoughts, from their point of origin they push through into the future as the cosmic element of will.



Thus we are the guardians of cosmic thoughts, thus the human being draws cosmic thought out of himself or herself into the world outside. Along the detour through the human being cosmic thoughts are propagated from ancient times into the future. The human being belongs to that which is the cosmos. However he doesn't belong like the materialist will think, that the human being is something which has developed out of the cosmos and is a piece of the cosmos, but that the human being also belongs to the creative element of the cosmos. He or she carries thoughts out of the past, into the future.

You see, here the human being enters into the tangible. If you really want to understand the human being you enter into what Schopenhauer and Hegel approached so one-sidedly. From this you realise that philosophic elements, being combined on a higher level, need to be threefold, just as the human being is to be understood in the cosmos.

Tomorrow we will consider the relationship between the human being and the cosmos in a concrete manner. I wanted to give you an introduction today, as promised; the necessity of it will be recognised in further lectures.

Spiritual Science, History, Reincarnation, Culture, Examples

I would like to devote in these considerations which will be continued next Friday, the possible all inclusive image on the one side of the link humanity has to the entire universe, to the cosmos, as well as the physical aspect to the spiritual cosmos, and on the other hand to show how we can gradually, through spiritual scientific studies arrive at an actual bridge between what can be called the order of nature and the moral world order. Today I want to offer a kind of Intermezzo which will show how, with reference to humanity itself, the spiritual must be linked to physicality, if it is to come to an all embracing examination including human evolution. That which prohibits the creation of a bridge between the physical and the spiritual also prevents, for the traditional world view in its various forms, reaching a total conception of what is working within human evolution. We can approach spiritual science in such a manner that it isn't an abstract theory, only a sum of imaginations which should solve the question of the immortality, the question of repeated earthly lives in an abstract form. We can't accept spiritual science in this way. It would be a misunderstanding to take it this way. We must imagine

spiritual science as penetrating our lives and take what is given in the area of spiritual science in its specific abstract, theoretical form, and apply it quite concretely in our lives. From this I would like to give you an example which has certainly come from true spiritual scientific studies which one can not only refer to but which is verifiable in life itself.

The precursor is this: a spiritual researcher presents certain interrelationships. He expresses these interrelationships. He applies them to life. The course of every person's life can be externally observed. An impartial examination of life is then verified which the spiritual researcher offers from his observations. Something like this must be somewhat retained with such an example of spiritual scientific examination, which I'm presenting as reference to you today.

An historic angle on examination methods has actually strongly influenced what we call the natural scientific way of thinking today. Historical examinations have gradually been capitulated by scientific studies and it is believed that the historical progression of humanity as such should be discovered by the effects reverting back to the causes and then finding an interrelationship between historical causality and causes reflected in events of nature.

When single historic examiners turn radical in this regard, the tendency, at least gradually, will direct history in a similar examination method as is applied to science.

In particular, when one observes the unfolding of everyday life and includes individuals in this unfolding from one generation to the next, one gradually arrives at considering things, I might say, merely from outside, as threads of scientific necessity. Even though for many it is somewhat depressing today, yet necessary as part of their appearance, we need to refer to physically inherited features. We are continuously considering how a person has more of this, or less of that, outer or inner physical or soul traits simply inherited from his forbearers and thus we create personal history daily. We extend our history with it. We look at it to a certain extent, as if we live within the present generation, and how this branches off from the foregoing, this again from what was before it and so on. We become accustomed to considering historic development by actually looking at the events of generations.

Let's take a region, say Central Europe. Let's examine it by considering the characteristics of the central European people in the last decades. Then go

further back to previous decades and try where possible to get a feel for what we usually do with sensory examination, let's say regarding the characteristics of today's Germans, the characteristics of today's French and take these back to the Germans of the 18th century, the French to the 18th century and so on. We see to a certain extent a straight stream of mankind's development and we are content. The scientist would say the need for causality is satisfied when one finds spiritual-soul qualities in a particular human trait of the present day which can be traced back to spiritual-soul qualities of earlier generations of the same nation, the same race and so on, when therefore a specific causal relationship in the straight line of the course of time can be established.

How can the world view of those who in the course of time during the three to fourth century and even longer have developed and even remain religious, spiritual, yet, as soon as they are let free to abstractions, feel the soul-spiritual life tightly bound to the physical, how can such a method of examination rise above the pure progression of the generation line, the evolution of generations? Here we have to become serious regarding anthroposophic wisdom. From this viewpoint we need to not merely look back at people or the number of people in the

present, insofar this person or these people directly have inherited characteristics from their forebears, but we need to be practical and clear that in every one of these people there is a soul-spiritual element which had lived for a long time in the soul-spiritual world before it came in to a particular physical body. When we have a person present in front of us, we need to say to ourselves: we look lovingly at him, he actually displays inherited qualities from previous generations. We also observe him soul-spiritually. He has a soul which has absolutely nothing directly to do with previous generations, which also have not had much to do with generations even further back, who in a much earlier time than now had been on the earth, and who, during an entire row of generations, developed in such a way that he didn't stand directly in relation to the earth's evolution, who, during the course of generations, had been in the soul-spiritual world. It is one-sided to consider mankind only according to inherited characteristics of generations. It is finally also only an illusion to consider mankind or historical origins this way. It is argued that one would understand these things, but in fact they are not understood at all in reality. There is theorizing about this and that, what mankind is doing at present, how they live there, the affect of this or that inherited quality. Yet if we could be sufficiently impartial we

would in innumerable situations, yes, everywhere, say: what a person takes on from generation to generation of further developing physical qualities, is not by any means clear in one or other area, whether with individuals or with some kind of nation, or race type of relationship. If one wants to come to the reality, if one doesn't allow the continuation of abstraction, when one is also a materialist — which is after all only an abstraction, even a materialistic abstraction — then one must consider how someone living in the present had taken what had been in his bloodline, and be clear about the forces within his soul, which had lived for a long time in the spiritual world before his reincarnation into this body.

During recent years I have made indications regarding these things. I have made indications what, particularly in our time, before the disastrous events of the European peoples being intermixed, what the soul carried within itself from the first Christian decades. The world is however complicated and by giving such details, one only actually find a part. Such details must be taken further in order to gradually reach a total view. This may not at all be understood as when something previously stated in all truthfulness, even applied to several people, should

now be corrected; so to add to this, the following must be said.

Relatively speaking it is not the greatest number of the central European population who carry souls who had lived in the first Christian decades, in the manner we imagine the common history of the first Christian decades to have been. Things are far more complicated. What appears through spiritual scientific research sometimes seem paradoxical; yet this is the way it is, and so things which appear for the spiritual scientific researcher only through real observation, which must be reached through real super sensible experience, will be piling error upon error when mere speculation is used, when one is given over to philosophising or speculating. The resulting experience is revealed in a different way and this is just that which the spiritual researcher finds so intensive: that he or she is actually surprised by the outcome. He expects nothing throughout, that this or that will be the result, but is surprised by the results.

To represent such results I would like your souls to glance back to those peoples who were in America during the time Europeans started their American conquest and continued ever more. You know it was a people which from a civilized European view was

regarded as wild. One such a wild population in America, the Indians, was wild in comparison to the civilization designated as living in the last centuries in the European world, and yet there lived in them in relation to other soul forces which excludes the intellect, something the so-called civilized people would wish to have returned to them. Above all, the Indian population had an inherent regard for the spiritual forces of the world which actually, at closer inspection, presented something impressive. This population venerated a Great Spirit. This was already becoming decadent during the times of the conquests, but this decadent revelation pointed back to the veneration of a Great Spirit, which flowed and wove through everything and had its lower forces within separate elemental spirits.

Within this, let me say, religious pantheistic image lived this American people. Above all we must emphasize: this American folk had not participated in the outer sense in what the European population had participated in during the course of the so-called Christian development. What European Christianity brought had not been shared by the American Indians. The entire soul constitution of this folk developed intensive pantheistic feelings and based their behaviour on these impulses. In addition what

developed in these souls was their ability to spend a relatively short time between death and a new birth. They needed no great period of time but it was intensive, unbelievably simple, elementary what these souls lived through in processing the spiritual world. So not only the souls of the Indian population, as they lived in the time of the conquest of the West — in this case nearly all — but also later souls, have already essentially returned into the western European population.

By studying — in reverse — the course of generations from the present time into the Middle Ages, we could discover physically inherited features. Taking this as the total reality, we lull ourselves into illusions. It is an abstract observation to say that the present western peoples of Europe are very far away from Central Europe and continuing to Eastern Europe and further, can only be examined so that we may say: these nations received their features from previous generations, and so on. This is actually not only the case, because these bodies carrying the ancestral blood have drawn western souls into them like the majority of the people; souls therefore, which through their inner development had not experienced the Christ impulse but in essence carried a kind of pantheistic impulse. Already in the first weeks of their

upbringing spent in their environment — because even outer culture, outer civilization propagates in a straight line from generation to generation, but excluding inner soul impulses — these people outwardly adopt Christianity and then from outside they are moulded which we today often encounter as singular and unique. By our impartial observation these people may be seen, if our glance is penetrated thoroughly into its spiritual-intellectual-characteristic aspect, as if something is pulsing within them, something which had been conveyed by their soul from the past.

I said that things revealed through spiritual scientific research are often paradoxes. These things can't be solved by speculation. They have to come about through presented experiences and are often found in established literary methods. Whoever verifies this outwardly will find that light is shed on the outer world, based on knowledge like this.

We will now refer to people who lived during the time of migration in Europe; who emigrated from Europe. These souls were similar to those who had spread Christianity from the south to the north, they were souls who grew into the externalised Christianizing impulse. These souls who accepted

Christianity like those living in Europe during the first century — and were quite different to those living with Christianity today — didn't incarnate again into the Central European population. These souls certainly needed longer to return after death into a new birth than did the American Indian souls; it involved souls who had gone through their physical existence earlier than those others who we considered as the last Indian souls, actually the Indian souls during the time of conquest. What the destiny of these earlier Indian souls was, we will not explore now. However, these souls who incarnated in the first Christian century in Europe and who were present in the cultural spread of Christianity from the south to the north, these incarnated now more towards Asia. What I am now describing reveals, particularly clear in these times, how the dreadful catastrophe of the second decade of the twentieth century is so closely stitched into it. In our study of the present earth civilisation now appears something extraordinarily meaningful, for we notice that these souls have incarnated into the Japanese population; that the kind of Christianising a soul had undergone through Europe's Christianizing, who now hear no sound of Christianity from infancy, who only through the subconscious carry a certain nuance of Asian decadence as a result of the then Christianising impulse which they still carry within them, now turn

against the present Europe. It is essentially a result of the total decadence of declining oriental wisdom — which at one time was so great, as I have depicted for you — in harmony with the first primitive Christian impulses, how they originated when Christianity in Europe spread from the south to the north under the barbaric populations. This is how it was essentially in the major part of the population. Certainly it complicated things as a result, that this population was thus originated — the souls of the American ancient population like the Central European population both moving eastwards — intermixing into many unique bodies now occupied by souls who had lived during the first Christian centuries more towards the south. These are now right within the populations which originated in this way as I have described to you.

Then we have, when we study the present civilisation, a large number of souls who already in the first centuries AD lived before the founding of Christianity in Asia, in the near East, or in general over the entire Asia. This was not the time of great blossoming of the oriental culture of nature, but it was the time when ideas and concepts were being created which would help understand the Mystery of Golgotha. I'm talking about souls who stood far from the Mystery

of Golgotha but who had a particular culture of wisdom which could not be transplanted into the West, and from which the Mystery of Golgotha could be understood as coming out of Hellenism, out of the Roman culture.

We must always differentiate between the Mystery of Golgotha, according to facts, and the various interpretations which have been brought about in the course of centuries. These facts can be interpreted in a different way in every age, and it would be nonsense to identify some or other teaching of the Mystery of Golgotha with the actual facts of this Mystery. I can explain this with a comparison. Imagine we have a very ingenious person. We also have a child, and next, a mediocre person, balancing everything out, somewhat middle class, even an average person, and thirdly a person with a disposition of brilliance. All three are presented with the same thing: the actual reality of the ingenious individual. The child will have some or other explanation of the genius' actions. The philistine who wants to balance everything out, will also have an explanation, and the person with a disposition of having ingenious qualities will have another explanation. All three are confronted with the same reality but their explanations are completely different and one is not justified to identify either the

one or the other as the actual reality. In the same way one may not identify the teachings of the first Christians with the reality of Christianity. These teachings of the first Christian centuries came out of the Orient. One actually learnt what the teachings of oriental wisdom were and they were used to illuminate the Mystery of Golgotha. It is naturally terribly tyrannical when progressive churches take this teaching as the only valid interpretation of the Mystery of Golgotha, because it is nothing other than an interpretation according to the preconditions of a certain age. Other times could interpret the Mystery of Golgotha differently. We must explain it spiritual scientifically to justify the demands of the present time.

Therefore, what lived in the Christ teaching impulse in the first centuries, we find — but not applied to Christianity, rather more or less disregarding the Mystery of Golgotha — in the more contemporary intellectual people but less in the majority of people, the teaching studied in the Far East. Those souls who lived just before and also during the time of the Mystery of Golgotha and who were actual oriental souls, experienced a long stretch of time between their death and rebirth while the oriental culture, even

in its decadent form, presented extraordinary images to these souls.

These souls appeared in the people who became the American nation, as a conquered people, while Europeans flooded America. The entire American culture with its materialistic aspect, essentially originated out of this appearance of souls who were essentially oriental souls during the time which I have just characterized for you, and who now penetrated bodies with the experience that this embodiment was strange, allowing themselves to be sucked into this embodiment which they did not understand, but took as primitively materialistic and appeared strange because they had basically lived in strong abstractions in their previous earthly life. They could not enter into themselves in their present incarnation but carried over from their previous life what had then been experienced as outer nature observation in an attitude of secluded, often sectarian religiosity. This exists in the denial of matter with Mrs *Eddy*, with the Scientologists and so on. Everything which appears in the outer world can verify these things, if we consider them with enough impartiality.

By adding what anthroposophic spiritual science offers to what outer anthropological methods of

examination supply, we may obtain an image of reality. However we should be serious with what anthroposophic spiritual science can offer. We should not be satisfied with the mere theory of repeated earthly lives. We should observe reality, the outer reality, practically, in relation to this knowledge and then this knowledge can gradually carry its fruits into a practical social life.

We must consistently realize that those who cling to a viewpoint which only considers outer laws of nature, who direct people towards only considering the merely anthropological, only observing what is physically inherited from one generation to the next, that they will always face more and more riddles. Illusions can be entered into for a long time, regarding such riddles. We can believe in some understanding in the course of humanity but we only enter into such illusions while theory, crammed in from earliest youth, is taken as the basis, until we can gradually only observe what comes visibly to the eye, what expresses itself as physically inherited results. However it will probably eventually happen that someone says: yes, but there are facts after all which cannot be ignored, and which are inexplicable in the context of mere anthropological causality. We need to take into consideration that in some or other generation of some or other nation are

souls at present who have come from somewhere else than from the great-great-great grandfathers of this nation. To the nation's egoism that might not sound very good but without it this egotism will dwindle when humanity goes through a similar development in future. It has been pointed out already that the largest part of the European population certainly had been propagated through their ancestral blood, but carry Indian souls amongst them, and that these souls lived here in Europe — a largest part of the same in the time of the Attilas — and who had embraced Christianity, which we now meet over in Asia. Even in some educated souls we can see this through unprejudiced examination. Certainly, so correct, so pedantically abstract as we are used to considering things today, they cannot be considered when we search for the reality as it is meant here. However, when we don't build our concepts as abstractly as we are used to, but if we want to come to the reality, then we must go out from such points of view which are mentioned here. Various things will be discovered which appear paradoxical but which actually clarifies reality.

It is for example curious, partly in the coquettish statements of *Rabindranath Tagore* to observe this strange flavour. One might say here is the possibility to grasp with spiritual hands the Christian descended

soul and the oriental descended body. This provides an orientalising coquetry. That which appeared specifically as something well-meaning dribbling into the soul of Rabindranath Tagore, comes from having once sailed into a Christian soul but who did not become a Christian, while living in an outer, non-Christian civilization.

The Greek saying “Know Thyself” is not only directed at single people and above all not merely destined for trivial self contemplation but it is also directed at mankind. However, humanity finds this observation uncomfortable as a rule. Still, we won’t make progress in our civilization, but go progressively backwards if we don’t become serious about the Apollonian words “Know Thyself”. It is certainly something uncomfortable — such people as *Kurt Leese*, to whom I’ve referred in open lectures in Basel, found it “annoying” and “provocative” if one can’t merely get to know a person according to what his nose looks like, what his mouth looks like, or how his eyes appear, but that one gets to know him by what his soul looks like. Will we practically accomplish an entry into a spiritual world view if we utter empty abstractions about repeated earthly lives and the repeated earthly lives expressed as destiny, and shrink back from the practical application in life when

we can't learn any more about people than if they are blond or dark, have this or that form of eyebrow, this or that form of a nose? If we want to be serious about broadening our spiritual world view then everything indicating "Knowledge of Humanity" must be permeated by spiritual impulses, then we need not shrink from the discomfort in our soul qualities as well as those of others by really getting to know them. Then we need even so, as we did with the nose, look at the soul qualities and as a result the progress of humanity from the present into the future will be touched, for we don't merely look at the outer form of the nose but that soul-to-soul relationships develop between people, focussing on soul knowledge. What is called the social question is something more profound than is imagined by many. This social question can basically not be considered from afar if a study of mankind needs to be continued, which I stated yesterday at the end of my lecture, where the human being is completely missing and there is only arguments about private property and its cultivation, and of economizing machines. Since the decline, humanity has forgotten instinctive soul knowledge and today the social life is experienced by looking actually at one another externally. This drives the wildest instincts to the surface. Humanity would decline into the most savage instincts if the soul

spiritual did not breathe through our human life directly. Added to this it is necessary to take note that besides the outer historic causality, the reality of earthly humanity being there throughout and right up to the present, and actually what follows is not merely their physicality brought forward, but that it also applies to the soul, which had lived in some or other soul-spiritual entity in this or that earlier time on the earth. This results in there being qualities in the reincarnated soul and in physical features which are truly expressed in the reality of the human civilization in the present time.

The previous reaction against a spiritual world view doesn't only apply to the mechanical materialistic way of thinking along scientific and theoretical lines but go much deeper. They justify themselves today also by directing their world view in a way which avoids everything soul-spiritual and only focuses on the physical-anthropological results of generations. A map of Europe will develop purely according to the blood relationships of peoples, purely according the chauvinistic, folk egotistic impulses. That is the practical social reaction against the soul spiritual world view coming in. One could say: By Europe accepting the rhetoric of Wilson based on the autonomy of blood related peoples it is declared: we

want to know nothing about soul-spiritual impulses. — It is an opposition against the inclusion of the soul-spiritual.

This is not criticism but simply a description of the evidence because what makes itself valid is actually the social practice, the kind of racial opposition against the validity of the self in the soul-spiritual. This soul-spiritual however, by apprehending the fundamental attitude of people, also grips practical life. This is an urgent necessity which can't be seized quickly enough by people of the present day: those who start to understand something about the practical meaning of anthroposophically orientated spiritual science through transforming ideas of this spiritual science into vigorous business impulses for people, must make every effort, wherever possible, to work against that which is purely anthropological. We notice today how the world through anthropology — in the widest sense of anthropology — rattles into a decline. It must be shielded from this decline through Anthroposophy.

These are actually the two streams in the evolution of humanity, which must fight a hard battle between them. On the one side is the purely anthropological which goes through political measures even in its

most diverse forms, and on the other, the Anthroposophical, which is still being frowned upon today. We see everywhere how contemporary people gradually need to develop themselves towards strong inner initiatives through which they can feel called into making a choice to the one or the other side. This choice is not to merely, I might say, be secluded in a little theory chamber, in a little world-view chamber, it needs to find its application throughout our world view in practice. In particular it is taken amiss that whoever can really not remain steady as an anthroposophical world view supporter to a certain degree, but who see the meaning of the spiritual specifically in the spirit as controlling matter, learning to dive into matter, everyday life is also seen from this same point of view. A real awakening of humanity — I have often said this — is necessary, such an awakening that humanity will develop inner courage to come to a decision. That is needed in humanity today.

In this regard real depressing impulses are to be found at the basis of so-called civilized humanity today. We have ample opportunity in the present time to notice how everything is still rejected when people are demanded to make some or other decision within themselves. We need not decline into some kind of convention when drawn into everyday life, but need to

draw into everyday life that which will become the future signature of development directly before us, in order to examine it from a higher perspective.

Haven't we actually yet again seen an event which basically really elucidates the sleeping character of the present-day soul? I have not felt embarrassed for having referred for many years to the love of abstraction which has made the largest part of humanity into Wilsonians, and I have characterised what that really means at present. Now, we have lately experienced, also even with smaller populations, what to a certain extent belongs to civilization, that a decision should have been made. It is presented in many ways as problematic in character but which was needed by this nation to wake up to some extent. We have experienced, I might say, how through a real paradox this personality would be eliminated and the nation had decided to call for a nobody, a person regarded as a nothing to be their leader.

These things certainly affect the most everyday aspects, but this is it, something which is so close that one fails to grasp them as symptoms, that one disregards them with a cold heart and do not see what kind of symptoms of decline exist in humanity and how necessary it is to call up the forces which will

enable humanity to wake up their souls. It has already been necessary for educated people today to research current events and take part in them with greater liveliness to what happens within them.

A person is not regarded as great by indifferently passing by these events which are so deeply symptomatic, but by allowing these events to show them what really works from within. How often have I pointed out how the ahrimanic powers currently course through humanity? This influence of ahrimanic powers through humanity can outwardly be seen when one is unprejudiced. But how can one penetrate to the truth when historical events which could verify outer truth, is indifferently and sleepily passed by and taken note of in this manner people are used to do today? Spiritual science will certainly not want to go according to convention; spiritual science must bear the reality of life within it. Today the world must be seen by how strong ahrimanic powers rise up in opposition to everything which is emphasized by the spirit. It is needed in these days — which of course include years — to decide if the Father was right, who abolished the Spirit in 869 during the Ecumenical Council, if it should remain like this or if the Spirit should again be included in the evolution of humanity. This however will not be enlivened again through

mere theoretical observations but through it becoming a practice in life.

A Christmas Lecture

Christianity commemorates in three yearly festivals that Being Who, for the Christian, gives earth-life its meaning, and from Whom the strongest force of this earth-life radiates.

Of these three festivals Christmas makes the greatest demand on our *feeling*, and seeks as it were to make this feeling inward. The Easter festival makes its chief demand on what we call *human understanding*, human comprehension; and Whitsuntide on what is termed *human will*.

Basically we only grasp what is contained in the Christmas Mystery through inwardising and deepening of that feeling which makes present to us our entire human being, our worth and dignity as man. Only when we can feel in the right way and with sufficient inwardness what man is in the whole cosmos, are we able rightly to appreciate the mood of Christmas. Only when we can attain to the full understanding of that wonder which is contained in the Easter Mystery — the wonder of the resurrection — shall we rightly value the Easter Mystery; and only when we perceive something in the festival of Whitsuntide which helps to develop

our will-impulse, do we perceive in the right light what Whitsuntide should be.

Christ Jesus is related to the Father principle of the world, and this is represented for us by the Christmas festival. Christ Jesus is related to what we call the Son principle, and this is represented by the Easter Mystery; while the relation of Christ to that which undulates and weaves through the world as spirit is made present to us in the Whitsuntide Mystery.

We see nature around us, and we see also that man enters into his physical existence through the forces of this same nature. We know through our study of Spiritual Science that we do not rightly regard nature if we only pay attention to its external physical features. We know that divine forces permeate it and we only become aware of our origin from nature in the true sense of the word when we perceive this divine element that weaves and works within it. In this we perceive the Father principle of nature. All that permeates nature as the divine is the Father principle in the sense of the old religions and also in the sense of a rightly understood Christianity — whether it be the flowers of the field that we observe, and how they grow, or the roll of the thunder and the flash of the lightning; or whether we watch the sun in its path

across the heavens or gaze upon the shining stars; or whether again we listen to the brooks and the streams rushing along — when we become aware of what is revealed so mysteriously in this external revelation of nature as the origin of all ‘becoming,’ then we are at the same time aware of what places us as men within this world through the mystery of physical birth.

But just in this mystery of physical birth there always remains something inexplicable as regards the nature of man as long as we do not bring it into connection with what may be inwardly experienced in the commemoration of the Christmas Mystery — in commemoration of the childhood which entered into humanity with the Jesus boys.

What does the presence of these Jesus boys say to us? It tells us nothing less than that in order to be fully human it does not suffice merely to be born, that is, merely to be here in the world through those forces which, as the forces of physical birth, bring all beings including man into existence. This holy Christmas Mystery tells us, as we look at the childhood of Christ, that the true human being in us cannot merely be born, but that in the innermost part of the soul it must be born anew; that man must in the course of his life experience something within his soul which alone

makes him fully *man*. And what he should experience can only come to pass when it is brought into connection with that childhood which entered into earth evolution at Christmas time.

As we look upon this Jesus-child we must say to ourselves: "Only through the fact that this Being came down amongst men in the course of human evolution does it first become possible for man to be truly man in the full sense of the word, that is, to connect what he receives through birth with what he can experience above and beyond him as a result of a feeling of devoted love towards that Being Who descended from spiritual heights that He might, through great sacrifice, unite Himself with human existence."

For many men of the early Christian centuries it was a great experience to gaze on the entrance of the Christ Being into earth evolution. It made evident to them, as it were, man's two-fold origin — his physical and his spiritual origin. It is a birth through which Jesus passes — it is to a little earth-born child the Christian looks when he thinks of Jesus in the world's Holy Night. Yet he says to himself: "What is born here is something different from the rest of mankind, it is a Being through whom the rest of humanity can receive what they cannot receive through physical birth." Our

feeling is deepened when we understand in the right sense and with the right love what is signified in the words: "We must be born twice; the first time through the forces of nature, the second time reborn through the forces of Christ Jesus."

This is our communion with Christ Jesus; it is this which through Christ Jesus first gives us the full consciousness of our human worth and human character. If we are able, or have the desire, to form a judgment as to the course of development in the centuries, then we must ask the question: "Has this feeling about the birth of Christ Jesus always maintained this depth?" As we look around the world, my dear friends, we cannot say that the same inwardness of feeling concerning the Christmas Mystery is experienced today as it was experienced even five or six centuries ago in Europe.

Think of the Christmas tree — how beautiful it is, and in what a graceful way it appeals to the heart. But the Christmas tree is not something ancient, it is scarcely two centuries old — it became naturalised comparatively quickly within the countries of Europe, but it is only in recent times that it has adorned the Christmas festival. What does it actually represent? I might say it represents the beautiful, lovable, more

sympathetic side of that which in another way, a way which is less sympathetic and less fair, appears before the soul in modern human development. We may seek ever so deeply to discover the impulses out of which the Christmas tree has originated in what are really quite modern times, and we shall find mysterious and secret feelings out of which the Christmas tree has come, but these secret feelings all tend in the direction of seeing the Christmas tree as a symbol for the *Tree of Paradise*. What does this signify? It signifies that the feelings which people once experienced as they directed their gaze to the crib and the mystery of the birth of Christ Jesus at the beginning of our era are no longer there, such feelings have become more and more strange to us. It means that for modern humanity, this being born again within the soul has in a sense been lost and modern humanity desires to look back from the Christmas tree that displays the Cross to the origin of earth humanity which knows nothing as yet of the Christ, to the natural starting point of human existence — from Christ back to Paradise, from the festival of Christmas day on the 25th to the festival of Adam and Eve on the 24th day of December. This has become something beautiful, since humanity's origin in Paradise is also beautiful, but it is a diversion from the real birth-mystery of Christ Jesus. This regard for the Christmas

tree has preserved all depth and inwardness of feeling and it comforts those who are men of good will as they look at the Christmas tree out of the inwardness of the human heart; it comforts them concerning that other aspect which in modern times has led men away from the Christ mystery to the primal natural forces of birth in human evolution.

Christ Jesus appeared amongst a people who worshipped Jahve or Jehovah, that Jehovah-God who is connected with all that is natural existence, who lives in thunder and lightning, in the motion of the clouds and stars, in the springs and rushing streams, in the growth of plants, animals and men. Jahve is that God who can never, if man is connected with Him alone, give man his completeness, for He gives man the consciousness of his natural birth, with an intermixture of course of a spiritual element which is not merely natural; but He does not give man the consciousness of his rebirth which he must attain through something which cannot be given him by means of natural physical forces. So we see how modern humanity is led away and diverted from Christ Jesus for Whom there is no distinction of class, nation or race, but for Whom there is only a single humanity. We see how the thoughts and feelings of modern humanity have been led aside to that which has

already been overcome by the birth of Jesus Christ; to that which lies at the basis of man's origin through the forces of nature and which is connected with the differentiation of men into classes, nations and races. And if it was the *one* Jehovah that the Jews worshipped when Christ came, then the modern nations have returned to *many* Jehovahs. For what is worshipped today — even if it is no longer described by the ancient name — the powers to which men do worship when they divide themselves up into nations and make war on each other as nations — they are Jehovahs. We see the nations fighting each other in bloody wars — each at certain moments calling upon the name of Christ — in reality, however, it is not Christ on Whom the nations call, but only Jehovah, not the one Jehovah but *a* Jehovah. The people have simply returned to him and have forgotten how great a step forward was taken when the Jehovah principle gave place to the Christ principle.

In a beautiful way does the Christmas tree lead us back to man's origin; in an ugly and hateful way does the national Jehovah principle lead us back. In reality that which is only a Jehovah, through an unconscious lie, is often addressed as Christ, and the name of Christ is thus misused. Terribly is the name of Christ misused at the present time, and we shall not acquire

the real depth of feeling that is necessary today in order rightly to experience the Christian mystery again unless we see clearly that the way to this feeling concerning Christ Jesus must be *sought*. We need a new understanding of what has been traditionally handed down about the birth of Christ Jesus.

It was to two kinds of people, my dear friends, who were nevertheless representatives of our ONE humanity, that Christ Jesus was announced at the Christmas festival. First he was announced to the poor uneducated shepherds of the field who had absorbed nothing of culture but were quite simple men both in intellect and heart And then it was also announced to the wise men from the East, that is, from the land of wisdom. To them it was announced through the highest summit of their wisdom, through their ability to read the stars. Thus Jesus Christ was announced to the simple shepherd hearts and the highest wisdom of the three Magi from the East. And most deeply significant is this double contrasted announcement of Christ Jesus. On the one side to the simple shepherds, and on the other side to the wisest of the world.

And how was Christ Jesus announced to the simple shepherds of the field? With the soul's eye they saw the light of the Angel Their clairvoyance and

clairaudience were awakened. They heard the deepest words which for them signified the future meaning of earth life: "*The Divine is revealed in the heights and there shall be peace among men on earth who can be of good will.*" Out of the depths of the soul arose the capacity by which in the Holy Night the poor simple shepherds without any kind of wisdom experienced feelingly what was being revealed to the world; out of the perfection of that wisdom that could reach even to the Mystery of Golgotha, out of the finest observation of the course of the stars this revelation came to the wise men of the East, to the Magi, the same revelation. In the one case it is read within the human heart, the heart of the poor simple shepherd, and it penetrates to the deepest point within the human heart; it is there that they became clairvoyant and the heart reveals to them by its clairvoyant power the coming of the Saviour of mankind. The others looked up to the breadths of heaven, they knew the mystery of the widths of space and the evolution of time; they had attained a wisdom by which they could experience and solve the mysteries of space and time. The Christmas Mystery was revealed to them. Our attention is directed to the fact that what lives in man's innermost soul and what lives in the widths of space flow from the same source. And both, in the way they had been developed up to the Mystery of

Golgotha, were already in a declining condition. The clairvoyance that emerged from the quickened human heart, that of the shepherds, to whom we are told the announcement came, was still strong enough to perceive the voice that proclaimed: "*The Divine is revealed in the heights, in heaven, and peace shall be on earth among men of good will.*" We might say that the last remnants of this clairvoyance through *inner piety* were still present in the shepherds whose karma, or destiny, had brought them together to that place where Christ was born. And from that primeval *holy wisdom* which first flourished in the post-atlantean times among the original Indians, then especially among the Persians, and again was transplanted among the Chaldeans, and of which at all events the last remnants were present among those whom we find as the three Magi from the East, out of this primeval holy wisdom which comprehended the world of space and time — out of this wisdom, through its representatives who had raised themselves to the highest point, was the Christmas Mystery again revealed.

For us, however, in the 5th culture epoch, both ways are in decline. For humanity in general, that which led to clairvoyance in the poor shepherds, as well as that which led the Magi from the East to the penetration of

the mysteries of space and time is no longer livingly active. We must find the *human being*, the man who depends on himself. As men we must pass through the being forsaken by God in order — in this forsakenness and loneliness— to find freedom. But we must find our way back to a union with that which on the one side was the highest wisdom of the Magi of the East, and on the other side was announced to the shepherds through a deepened insight of the heart.

All forces, my dear friends, develop further. What has become of that which the Magi of the East understood through the development of their intellect which was still clairvoyant? What has become of their astrology? Their kind of astronomy? We cannot understand human evolution if we do not look into such things. Today it has become cold and gray mathematics and geometry. Today we see the abstract forms that are taught in schools as geometry and mathematics. This is the last remnant of that which in the living radiance of the cosmic light was mastered by that ancient wisdom which led the three Magi of the East to Christ. The outer wisdom has become the inner theories of space and time. And whilst the Magi of the East, through their understanding of the mysteries of space, were able in vision to reckon "*In this night* will the Saviour be born," our astronomy,

which is the successor to that astrology, can only reckon the future eclipses of the sun and moon and similar things. And whilst the poor shepherds of the field out of the inwardness of their hearts were raised to that which certainly stood in close relationship to them, namely, the vision of the Christmas Mystery, and the hearing of the heavenly announcement, there has only remained to present-day humanity the perception of external nature. This perception of external nature through the senses represents the last transformation of the simplicity of the shepherds, just as our reckoning of future eclipses of sun and moon is the last successor of the wisdom of the Magi.

The shepherds of the field were equipped with something. They were equipped with depth of heart, with deep feeling whereby, through clairvoyance, they came to the vision of the Christmas Mystery. Our contemporaries are equipped with the telescope and microscope. But no telescope or microscope will lead to the solution of man's deepest riddle as did the hearts of the poor shepherds. No foresight through calculation of sun and moon eclipses and so on will lead man to comprehend the necessary course of the world as did the star-wisdom of the Magi of the East. How all human differences flow together into a single human feeling when we realize that what the

shepherds of the field, without wisdom, experienced through the piety of their hearts is the same as what stimulated the Magi of the East as the highest wisdom! In a wonderful way both facts are placed side by side in the Christian tradition.

We have practically lost both ways by which an understanding of the birth of Christ revealed itself to man. We have gone back, from the crib and the Holy Night, to the tree of paradise. We have gone back from a Christ Who belongs to the whole of humanity to the national gods which are just so many Jehovahs and no Christ For just as truly as that which reveals itself in the deepest nature of man is something common to all men, so truly is that which is revealed through all the widths of space and the mysteries of time, something common to all men.

My dear friends, there is something in the depths of man's heart that speaks of nothing else than of what is purely human and dissolves all differences. And it is just within these depths that we find the Christ And there is a wisdom which extends far beyond all that can be discovered concerning single spheres of world existence, a wisdom that is able to grasp the world in its unity, even in space and time. And this again is the star-wisdom that leads to Christ We need to have

again in a new form that which led on the one hand the shepherds of the field, and on the other hand the Magi of the East to find the way to Christ In other words we need to deepen our external perception of nature through what the heart can develop as spiritual perception of nature. We must learn once again out of the piety of the human heart to approach all that to which in modern times the microscope, telescope, roentgen-rays apparatus and such instruments are applied. Then will the growing plant, the rushing stream, the murmuring spring, the lightning and thunder from the clouds, not merely speak to us in an indifferent way. There will speak to us from the flowers of the field, from the lightning and thunder of the clouds, from the shining stars and the radiant sun, there will, as it were, stream into our eyes and into our hearts, as the result of all our observation of nature, words that proclaim nothing else than this: "The divine is revealed in the heights of heaven, and peace shall be among men upon earth who are of good will." The time must come when our observation of nature sets itself free from the dry, prosaic, non-human method pursued in the laboratories and clinics of today. The time must come when our observation of nature must be irradiated by such life so that the life which can no longer exist in the way it did for the shepherds of Bethlehem will nevertheless be able to

speak to us through the voices of the plants and animals, from stars and springs and rivers. For the whole of nature utters what was uttered by the Angel: “The Divine is revealed in the heavenly heights and there can be peace among men on Earth who desire to be of good will”

What the Magi possessed through an outer observation of the stars we need to obtain by an awakening of our inner life. Just as we must, once more, listen outwards into nature and hear the Angels singing as it were from external nature, so must we be able through Imagination, Inspiration and Intuition to bring forth an astronomy, a solution of the world riddle, out of the inner nature of man. It must be a spirituality, a Spiritual Science created out of the inner being of man. We must find that which is really man's true nature. And the real nature of man must speak to us of the world's 'becoming' through the mysteries of Saturn, Sun, Moon, Earth, Jupiter, Venus and Vulcan. We must feel the arising of a whole Cosmos within us. All that man can experience as insight into the deepest mysteries of the world has been reversed since the Mystery of Golgotha.

There is an ancient way of presenting the spheres of heaven, which was already known to the Persian Magi.

They looked up towards the heavens and saw with their physical eyes the constellation of the Zodiac which is called the Virgin (Virgo), and by means of spiritual vision they projected into the constellation of the Virgin that which physically is only perceptible in the constellation of the Twins (Gemini). This wisdom has been preserved. It is by this wisdom that man can perceive, can experience, the consonance between the constellation of the Virgin and the constellation standing at right angles to it, in quadrature, the Twins. This was represented in such a way that in place of the constellation of Virgo, the Virgin was depicted not only with the ear of corn, but also with the child. But this child in fact represents the Twins. It is the representative of the two Jesus children. This was an astrological conception especially at the time of the ancient Persians.

Then came a different time, the time of the Egypto-Chaldean development. Then it was the constellation of the Lion that was looked up to in the same way that the Persians regarded the constellation of the Virgin. But now, in quadrature to the Lion stood the Bull, and there arose the Mithras religion, the worship of the Bull, because into the constellation of the Lion was projected that of the Bull.

Then came the time when Cancer, the Crab, played the same role in the Greco-Latin period as the Virgin among the Persians, and the constellation of the Ram was seen in quadrature standing, as it were, within the constellation of the Crab. After that came the reversal. After that matters took a different path. Up to the Greco-Latin time, until the Mystery of Golgotha, astronomy was something that could be attained as external science, and human understanding was of such a nature that in gazing out into space and the mysteries of the star-world, the secrets of space and time were discovered; also in experiencing the human inner life through the piety of the heart, a vision of the inner mysteries was possible. In the Greco-Latin time these relations were reversed. That which formerly could be experienced inwardly had ever more and more to be experienced by beholding outer nature.

My dear friends, with respect to nature's revelation we must be as pious as the shepherds were in their hearts. Just as they came to spiritual vision in their inner world, we must come to a spiritual vision in nature. And on the other side we must find the way of Cancer the Crab; we must come to an astronomy inwardly, so that by the inner powers of vision we may awaken the course of the world that leads through the Saturn, Sun, Moon, Earth, Jupiter, Venus and Vulcan

periods. *An astronomy from within* where formerly there was an external astronomy — *a piety in the observation of nature* where formerly there was the kind of piety possessed by the shepherds of the field. If we can deepen what today is so unspiritual in our observation of nature, if on the other side we can render creative what today is so prosaically experienced in mere mathematical and geometrical pictures, if we can raise mathematics again through inner experience to that glory which the ancient astronomy had, if we can deepen our observation of nature to that heart's depth and piety which the shepherds of the field had, if we can inwardly experience what the Magi experienced from the stars, if in directing our gaze to outer nature we can be as pious as were the shepherds of the field, then, through piety in outer observation of nature and through a loving pursuit of world-events with our hearts, we shall again find the way to the Christmas Mystery just as the shepherds of the field through inner piety and the Magi from the East through an outer wisdom found their way to the crib.

The way must be found again to the Christmas Mystery. We must become as pious with regard to nature as the shepherds were in their hearts; we must in our inward vision become as wise as were the Magi

in their observation of planets and stars in space. We must develop inwardly what the Magi developed outwardly. We must in our intercourse with the outer world develop what the simple shepherds of the field developed in their hearts; then we shall find the way, the right way, to a deepened experience of Christ, to a loving comprehension of Christ; and then we shall find the way to the Christmas Mystery. Then we shall be able with right thoughts and with right feelings to place the crib beside the original tree of paradise which does not only speak to us of how man enters the world through nature-forces but of how he can only become conscious of his full humanity by re-birth.

Anyone speaking of the Christmas Mystery today must make a demand upon mankind that reaches into the future. We live in serious times and we must see clearly that we need again to *become man* in the true sense. We have not yet attained to the inwardness of the Magi wisdom nor to the piety which from the shepherds flowed into the outer world. The social question that confronts humanity is terribly urgent. Fearful things have come about in recent years and the social problem becomes ever more and more threatening; only those who are asleep in their souls can overlook this fact Europe as regards its culture, threatens to become a heap of ruins. Nothing can raise

it from its chaotic condition unless men find it possible once again to develop a true, a real humanity in their common life. They will not be able to do this unless their feeling is deepened and made inward by an observation of nature in which they are as pious as the shepherds of the field when through their inner forces they received the Angel's revelation of God above and peace on earth beneath. Only with these forces can the social life be mastered. This will happen when the secrets of space and time are so understood inwardly that men comprehend the nature of the world-spirit as a unity just as the one sun is beheld by the Chinese and by the Americans and by the Middle European. It would be absurd if the Chinese demanded a sun for themselves, the Russians another sun, the Middle European another, the French another, and the English yet another. Just as the sun is a unity, so is the Sun-Being that bears humanity a unity. If we look out into the widths of space we find there the challenge to a unification of humanity. The spiritual that lies open to our view without does not speak of the differentiation of humanity or of discord; neither does what speaks in the inmost depths of our being. To the shepherds of the field, the voice they were able to hear by the power of their hearts announced that the Godhead was revealed in the widths of the world spaces and that by receiving the divine within one's

own soul peace can be among men of good will. This must again be proclaimed to modern humanity from the whole circumference of nature. To the Magi from the East, the secrets of the stars told that here on earth Christ Jesus is born. This must be proclaimed to modern humanity from out of what can begin to be revealed in the deep places of the human heart.

My dear friends, we need a new path. Once again the voice sounds to us: "Change your hearts and minds, look in a new way on the course of the world." When we look rightly on the course of the world and consider the way of the humanity to which we ourselves belong, then we discover the path to that Mystery which could be revealed to the shepherds as well as to the cultured sages, and that will be revealed to our hearts and in our external beholding of the world. When we have sufficiently deepened our inner and outer perception of the world, when we are able to do this and find the *inner* Magi-wisdom that leads us just as the outer Magi-wisdom led the sages of the East, as well as the *outer* wisdom that leads us to that piety by which the shepherds of the field were also led, then we shall be able again with the right inner feeling to perceive what lies in this mystery, namely, that for all without distinction — as formerly He appeared among men, put away as it were from

humanity, turned out in the solitude — for all, there is born that which thereafter became the Christ.

We must find again the Jesus Christmas Mystery, and we must find it by cultivating all that within ourselves of which we have spoken today. We must find the Christmas light within ourselves as the shepherds did the Angel's light in the field; and as the Magi of the East, so must we find the star through the power of that which is true Spiritual Science. Then will be opened for us the only way to the content of the Christmas Mystery. We shall recognise it again and it will remind us of humanity's rebirth.

Yes, my dear friends, it is for this we must work — that the Christmas Mystery be born again among men. Then we shall rightly understand the mystery of the rebirth of the human being. This is what has been communicated to us in a singular manner. For in a gospel that is not recognised by the Church it is related that the Jesus-child spoke to His Mother immediately after His birth in definite words. We certainly approach the Child in the crib today in the true way when we rightly hear the words which He wishes to speak to us: "Awaken the Christmas light within you, and the Christmas light will then also

appear to you and to your fellow-men with you in the world outside.”

If we look into the deepest inner secrets of man, there too we find the same demand.

The Quest for Isis-Sophia

In the festival of Christmas we have something given to us that directs the thoughts of all circles of Christian people straight to the very deepest problems of the evolution of man upon earth. Regard the events of history from whatever aspect you will, examine them and try to arrive at an understanding of evolution, search how you will for the meaning of man's evolution on earth, — in all history you will find no thought that has such power to lift the soul to the contemplation of the whole becoming of man as the thought of the Mystery of Golgotha, as the thought that is contained in the Christian festival.

If we look back to the beginning of man's evolution upon earth, and then follow it up through the thousands of years that preceded the Mystery of Golgotha, we shall find through that time that, no matter how great and grand the achievements of the peoples in the various nations, all these achievements constituted in reality a kind of preparation — they were a preparatory stage for that which took place for the sake of mankind at the Mystery of Golgotha. Again, if we study what has happened since the Mystery of Golgotha, there too we shall find we can

only understand it when we remember that the Christ who went through the Mystery of Golgotha has taken active part in the evolution of man ever since.

Many things in human evolution may at first appear incomprehensible; but if we investigate them without narrow-mindedness or prejudice — for instance, prejudices of the kind which believe that unknown divinities come to man's help just where *he* considers that help is needed, without his having himself to move a finger, — if we leave aside such views, we shall find that even the most distressing events in the course of the world's history can show us how the evolution of the earth has acquired significance and meaning through the fact that Christ has passed through the Mystery of Golgotha. It is good if we study the Mystery of Golgotha — the Christmas Mystery is contained in it — from points of view which can reveal, as it were, the meaning of the entire evolution of man. We know the intimate connection between what takes place in the ethical-moral sphere of man's evolution and what takes place in nature, and a certain understanding of this link between life in nature and the world's moral order enables us to approach also another relationship which we have been contemplating for many years — namely, the relationship of the Christ to that Being whose outer

reflection appears in the sun. The followers and representatives of the Christian impulse were not always so hostile as they often are today toward the acknowledgment of this relationship between the Sun-Mystery and the Christ-Mystery. Dionysius, the Areopagite, who has often been mentioned here, calls the sun God's monument, and in Augustine we continually find allusions — even in Scholasticism we find such allusions — referring to the fact that the outwardly visible stars and their movements are images of the divine-spiritual existence of the world. And we must grasp the Christmas Mystery in a far wider connection than is usually done, if we would grasp just that which concerns us most of all in view of the important tasks of the present age. I should like to remind you of something of which I have spoken repeatedly in the course of many years. I have told you how we look back upon the first post-atlantean age, filled with the deeds and experiences of the ancient Indian nation; how we look back upon the ancient Persian epoch of post-atlantean humanity; then upon the Egyptian-Chaldean, and upon the Greco-Latin, and at last come to the fifth epoch of the post-atlantean humanity, our own. Our epoch will be followed by the sixth and by the seventh. And I have drawn your attention to the fact that the Greco-Latin, the fourth epoch of post-atlantean humanity, stands,

as it were, in the centre, and that there are certain connections — you can read of this in my little book *The Spiritual Guidance of Mankind* — between the third and the fifth epochs, that is between the Egyptian — Chaldean epoch and our own — and that there is also a certain connection between the ancient Persian epoch and the sixth, and between the ancient Indian and the seventh epoch of post-atlantean humanity. Certain things repeat themselves in a special way in each of these epochs of life.

Once I pointed out that the great Kepler, the successor of Copernicus, had a feeling that his solar and planetary system repeated — of course in a way suited to the fifth post-atlantean age — what was contained in the world-picture of the Egyptian Mysteries. Kepler expressed this in a certain connection very radically when he said that he had borrowed the vessels of the ancient Egyptian teachers of wisdom and carried them over into our modern times. Today, however, we will consider something which had a central place in the cults performed by the Egyptian Mystery-priests — the Isis-Mysteries. In order to call up before our minds the spiritual connection between the Isis-Mystery and that which lives in Christianity, we need only cast our eyes upon Raphael's famous picture of the Sistine Madonna. The

Virgin is holding the child Jesus, and behind her are the clouds, which are really children's faces. We can imagine that the child Jesus has come down to the Virgin from the clouds, through a condensation, as it were, of the thin cloud-substance. But this picture which has arisen out of an entirely Christian spirit is, after all, a kind of repetition of what was revered in the Egyptian Isis-Mysteries, which portrayed Isis holding the child Horus. The theme of this earlier picture is entirely in keeping with that of Raphael's picture. Of course we must not be tempted to interpret this in the superficial way in which it has been done by many people since the 18th century and throughout the 19th century right up to our own days — namely, to consider the story of Christ Jesus and all that belongs to it merely as a metamorphosis, a transformation, of ancient pagan Mysteries. From my book *Christianity as Mystical Fact* you already know how these things must be considered, but in the sense in which it is explained there we can point to a spiritual relationship between that which arises in Christianity and the old pagan Mysteries.

This Isis-Mystery has as its chief content the death of Osiris and the search of Isis for the dead Osiris. We know that Osiris, the representative of the Sun-Being, the representative of the spiritual sun, was killed by

Typhon, who is none other than the Ahriman of the Egyptians. Ahriman kills Osiris, throws him into the Nile, and the Nile carries the body away. Isis, the spouse of Osiris, sets out on her quest and finds him in Asia. She brings him back to Egypt, where Ahriman, the enemy, cuts the body into twelve parts. Isis buries these twelve parts in various places, so that from now on they belong to the earth.

This can show us how profound was the connection between the heavenly and the earthly powers in the conception of Egyptian wisdom. Osiris is, on the one hand, the representative of the Sun-Powers. After having passed through death he is, in various places simultaneously, the force which matures everything that grows out of the earth. The ancient Egyptian sage is quick to imagine how the Powers which shine down to us from the Sun, enter the earth and become part of the earth, and how, as Sun-Powers buried in the earth, they hand over once more to man what matures out of the earth. The Egyptian myth is founded upon the story of Osiris — how he was killed, how his spouse Isis had to set out on her quest for him, how she brought him back to Egypt and he then became active in another form, from out of the earth. One of the Egyptian pyramids depicts the whole event in a most significant manner. The Egyptians not only wrote

down in their own particular writing what they knew as the solution to the great cosmic secrets, they also expressed it in their architectural constructions. They built one of these pyramids with such mathematical precision, that its shadow disappeared in the spring equinox owing to the position of the sun — the shadow disappeared into the base of the pyramid and only reappeared in the autumn equinox. The Egyptians tried to express in this pyramid that the forces which used to shine down from the sun are now buried in the earth and stimulate the forces of the earth, so that the earth may produce the fruit which mankind needs.

This, then, is the idea we find present in the minds and hearts of the ancient Egyptians. On the other hand, they look up to the sun, they look up to the lofty Sun Being, and they honour Him. At the same time, however, they relate how this Sun Being has been lost in Osiris, and has been sought by Isis, and how the Being has been found again and is able hereafter to continue his activity in a new and changed way.

Many things which appeared in the Egyptian wisdom must be repeated in a different form during the fifth post-atlantean age. We must learn more and more to contemplate, upon a spiritual-scientific basis,

the Mysteries of the Egyptian priests in a form which is suited to our own age, in the light of Christianity. For the Egyptians, Osiris was a kind of representative of the Christ Who had not yet appeared. They looked upon Osiris as the Sun-Being, but they imagined that this Sun-Being had disappeared and must be found again. We cannot imagine that mankind could lose the Sun-Being, the Christ, Who has now passed through the Mystery of Golgotha; for He came down from spiritual heights, connected Himself with the man Jesus of Nazareth, and now remains connected with the earth. He is present, He exists, as the Christmas carol proclaims each year anew: “Unto us a Saviour *is* born.” It expresses thereby the eternal, not the transitory nature of this event — that Jesus was not only born once at Bethlehem, but is born continually; in other words, He remains with the life of the earth. The Christ, and what He means for us, cannot be lost.

My dear friends, it is not the Osiris, but the Isis legend that has to be fulfilled in our time. We cannot lose the Christ and what He gives in a higher form than Osiris; but we can lose, and we have lost, that which we see portrayed by the side of Osiris — Isis, the Mother of the Saviour, the Divine Wisdom, Sophia. If we wish to renew the Isis legend, we cannot take it in the form in which it has been transmitted to us —

Osiris who is killed by Typhon-Ahriman and carried away by the waters of the Nile, who must be found again by Isis, in order that his body, cut into pieces by Typhon-Ahriman, may be sunk into the earth — no, my dear friends, we must somehow find the Isis legend again, the content of the Isis Mystery, but we must form it out of Imagination, suited to our own times. An understanding will come again for the eternal cosmic truths, when we learn to create in the world of Imagination, as the Egyptians did. We must find the true Isis legend.

Because the Egyptian lived before the Mystery of Golgotha, he was permeated by luciferic powers. If luciferic powers are within man and stir his inner life, moving and weaving through it, then the result will be that the ahrimanic powers will appear to him as an active force outside. Thus the Egyptian who was himself permeated by Lucifer rightly sees a world-picture in which Ahriman-Typhon is active. Now, we must realise that modern man is permeated by Ahriman. Ahriman moves and surges within him, just as Lucifer moved and surged within the Egyptian world. And then, when Ahriman works through Lucifer, man sees his picture of the world in a luciferic form. How does it appear to him? This luciferic picture of the world has been made, it has become increasingly

popular and has been adopted in all circles of thought that consider themselves progressive and enlightened.

If we would understand the Christmas Mystery, we must bear in mind that Lucifer is the power who wants to hold back the world-picture in an earlier stage. Lucifer is the power which tries to bring into the modern world-conception that which existed in earlier stages of evolution; he tries to give permanence to that which existed in earlier periods. All that was moral in earlier periods also exists of course today. But Lucifer strives to sever the moral forces as such (the significance of the moral forces lies in this: that they are there in the present, working as seeds for the future), Lucifer strives to sever all moral forces from the world-picture; he only allows the laws of nature, the necessary and natural aspect, to appear in this world-picture. Thus the impoverished human being of modern times possesses a wisdom of the world in which the stars move according to a purely mechanical necessity, devoid of morality; so that the moral meaning of the world's order cannot be found in their movements.

This, my dear friends, is a purely luciferic world-picture. Just as the Egyptian looked out into the world

and saw in it Ahriman-Typhon as the one who takes Osiris away from him, so we must look at our luciferic world-picture, at the mathematical-mechanical world-picture of modern astronomy and of other branches of natural science, and we must realise that the luciferic element rules in this world-picture, just as the typhonic-ahrimanic element ruled in the Egyptian world-picture. Just as the Egyptian saw his outer world-picture in an ahrimanic-typhonic light, so modern man, because he is ahrimanic, sees it with luciferic traits. Lucifer is there, Lucifer is active there. Just as the Egyptian imagined that Ahriman-Typhon was active in wind and weather and in the snowstorms of winter, so modern man, if he wishes to understand things, must imagine that Lucifer appears to him in the sunshine and in the light of the stars, in the movements of the planets and of the moon. The world-conception of Copernicus, Galileo and Kepler, is a luciferic conception. Just because it is in keeping with our ahrimanic forces of knowledge, its content — please note the distinction — its *content* is a luciferic one.

When the Mystery of Golgotha took place, the divine Sophia, the wisdom that sees through the world and enables man to comprehend the world, worked in a twofold way: — in the revelation to the poor shepherds

in the fields, and in the revelation to the wise men from the East This was the twofold working of the divine Sophia, the heavenly wisdom. This wisdom, which was still to be found in its later form among the Gnostics, and which the early Christian Fathers and Teachers of the Church learned from the Gnostics and used to enable them to understand the Mystery of Golgotha — this wisdom could not be continued into our times, it was overwhelmed and killed by Lucifer, just as Osiris was killed by Ahriman-Typhon. We have not lost Osiris — the Christ — we have lost that which for us takes the place of Isis. Lucifer has killed it But the Isis-Being killed by Lucifer was not sunk into the earth, as Typhon sunk Osiris into the Nile; Lucifer carried the Isis-Being, the divine wisdom whom he had killed, out into the world's spaces; he sunk her into the world's ocean. When we look out into this ocean and see the stars moving only according to mathematical lines, then we see the grave of the world's spiritual essence; for the divine Sophia, the successor of Isis, is dead.

We must give form to this legend, for it sets forth the truth of our times. We must speak of the dead and lost Isis, the divine Sophia, even as the ancient Egyptians spoke of the dead and lost Osiris. We must set out in search of the dead body of the new Isis, the dead body

of the divine Sophia, with a force which, although we cannot yet rightly understand it, is nevertheless in us — with the force of the Christ, with the force of the new Osiris. We must approach luciferic science and seek there the coffin of Isis; in other words we must find in that which natural science gives us something which stimulates us inwardly towards Imagination, Inspiration and Intuition. This brings to us the help of Christ within — Christ, Who remains hidden in darkness if we do not illuminate Him with divine wisdom. Armed with this force of the Christ, with the new Osiris, we must set out in search of Isis, the new Isis. Lucifer does not cut Isis in pieces, as Ahriman-Typhon did with Osiris; on the contrary, Isis is spread out, in her true shape, in the beauty of the whole Universe. Isis shines out of the cosmos in an aura of many shining colours. We must learn to understand Isis when we look out into the Cosmos; we must learn to see this Cosmos in an aura of shining colours. But just as the Ahriman-Typhon cut Osiris into pieces, so Lucifer blurs and washes out the colours in all their clear distinctness, blends and merges into one single whole the parts which are so beautifully distributed over the heavens, the limbs of the new Isis which go to make the great firmament of the heavens. Even as Typhon cut Osiris in pieces, so Lucifer blends the manifold colours that stream down to us from the

whole aura of the cosmos into a uniform white light that streams through the universe. It is that light which Goethe combated in his *Theory of Colours*, repudiating the statement that it contains all the colours, which in truth are spread out over the marvellous and manifold and secret deeds of the whole cosmos. But we must pursue our search until we find Isis, and when we have found her, we must learn how to place out into the universe what we are then able to discover and to know. We must have a living picture in our minds of all that we have acquired through the newly-found Isis, so that the whole heavens become for us spiritual again. We must understand Saturn, Sun, Moon, Earth, Jupiter, Venus and Vulcan from within. We must bear out into the heavenly spaces that which Lucifer has made of Isis, just as Isis buried in the earth parts of the body of Osiris, cut into pieces by Typhon-Ahriman. We must realise that through the force of the Christ we can find an inner astronomy, which reveals to us once more the origin and life of the cosmos, as grounded in the force of the spirit. And then, when we have this insight into the cosmos, awakened through the newly-found power of Isis, which is now become the power of the divine Sophia, then will the Christ, Who has united with the earth since the Mystery of Golgotha, become active within us, because then we shall know Him. It is not

the Christ we lack, my dear friends, but the knowledge and wisdom of the Christ, the Sophia of the Christ, the Isis of the Christ.

This is what we should engrave in our souls, as a content of the Christmas Mystery. We must realise that in the 19th century even theology has come to look upon the Christ merely as the Man of Nazareth. This means theology is completely permeated by Lucifer. It no longer sees into the spiritual foundations of existence. External natural science is luciferic; theology is luciferic. Of course if we are speaking of the inner aspect of the human being we can just as well say that in his theology man is ahrimanic. Then in the same way we must say of the Egyptian that he is luciferic, just as we say of him that his perception of the external world is ahrimanic.

The Christmas Mystery must be grasped anew by modern man. Let him realise that first of all he must seek Isis, in order that Christ may appear to him. The cause of the misfortunes and troubles in modern civilisation is not that we have lost the Christ Who stands before us in a far greater glory than Osiris did in the eyes of the Egyptians. We have not lost Him and need not to set out in search of Him, armed with the force of Isis — what we have lost is the *wisdom and*

knowledge of Christ Jesus. This is what we must find again, with the help of the force of Christ which is in us.

This is how we must look upon the content of the Christmas festival. For many modern people Christmas is nothing but an occasion for giving and receiving presents, something which they celebrate every year through habit. The Christmas festival has become an empty phrase like so many other things in modern life. And it is just because so many things have become a phrase, that modern life is so full of calamities and chaos. This is in truth the deeper cause for the chaos in our modern life.

My dear friends, if in this community, we could acquire the right feelings for everything which has become words, has become a phrase in modern life, and if these feelings could enable us to find the impulses needed for a renewal, then this community, which calls itself the anthroposophical community, would be worthy of its existence. This community should understand how terrible it is in our age that such things as the Christmas festival should be kept up as a mere phrase. We should be able to understand that in future this must not happen, and that many things must be given a new content, so that instead of

acting out of old habits, we act out of new and fresh insight. If we cannot find the inner courage needed for this, then we share in the lie which keeps up the yearly Christmas festival merely as a phrase, celebrating it without any true feeling. Do we really rise to the highest concerns of humanity when we give and receive presents every year at Christmas out of habit? Do we lift ourselves up to the highest concerns of humanity when we listen to the words — which have also become a phrase — spoken by the representatives of this or that religious community? We should forbid ourselves to continue in this inner hollowness of our Christmas celebrations. We should make the inner decision to give true and worthy content to such a festival, which should raise mankind to the comprehension of the meaning of its existence. Ask yourselves, my dear friends, whether the feelings in your hearts and souls, when you stand before the Christmas tree and open the presents which are given out of habit, and the Christmas cards containing the usual phrases — ask yourselves whether there are living in you feelings that can raise mankind to an understanding of the sense and meaning of its evolution on earth! All the trouble and sorrow of our time is due to this — we cannot find the courage to lift ourselves above the phrases of our age. But it must happen, a new content must come — a content which

can give us entirely new feelings that stir us mightily, even as those were stirred who were true Christians in the first Christian centuries, and who knew that the Mystery of Golgotha and the appearance of Christ upon the earth was the highest which man could experience. Our souls must again acquire something of this spirit

Oh, my dear friends, the soul will attain to altogether new feelings if it is willing to experience the new Isis legend within modern humanity. Lucifer kills Isis and transfers her body into the cosmic spaces, which have become a mathematical abstraction, or the grave of Isis; then comes the search for Isis, and her discovery through the impulse given by the inner force of spiritual knowledge, which places into the lifeless sky that which stars and planets reveal through an inner life, so that they appear as monuments of the spiritual powers that surge through space. We look in the right spirit towards the 'manger' when we first let the powers that surge through space kindle our feeling, and then look at that Being Who came into the world through the Child. We know that we bear this Being within us, but we must understand Him. Just as the Egyptians looked from Isis to Osiris, so we must learn to look again to the new Isis, the holy Sophia. The Christ will appear in spiritual form during

the 20th century, not through an external happening, but inasmuch as human beings find that force which is represented by the holy Sophia. The present age has the tendency to lose this Isis-force, this force of the Mary. It was killed by all that arose with the modern consciousness of mankind. New forms of religion have in part exterminated just this view of the Mary.

This is the Mystery of modern humanity. The Mary-Isis has been killed, and she must be sought, just as Osiris was sought by Isis; but she must be sought in the wide space of heaven, with that force that Christ can awaken in us, if we give ourselves to Him in the right way.

Let us picture this rightly, let us immerse ourselves in this new Isis legend which must be experienced, and let us fill our souls with it Only then shall we experience in a true sense this Holy Eve of Christmas, leading us into Christmas Day, the Day of Christ My dear friends, this anthroposophical community can become a community of human beings united in love because of the search in which they set out together. Let us realise this most intimate and dear task, let us go in spirit to the manger and bring to the Child our sacrifice and our gift, in the knowledge that something altogether new must fill our souls, in order that we

may undertake the tasks which can lead mankind out of barbarism into a new civilisation.

To this end it must really be so among us that one helps the other in love, so that a real community of souls arises in which envy and all such things disappear, and in which we do not look each at our own particular goal, but face together, united in love, the great goal which we have in common. The Mystery which the Christmas Child brought into the world contains this — to look at a goal in common, without discord among us. For the common goal implies union and harmony. The light of Christmas should shine as a light of peace, a light that brings peace outside, only because first of all it sheds an inner peace into the hearts of men. We should understand this and say together: Let us realise this and work together with love in the great task. Then, and only then, shall we understand Christmas. If we cannot realise this, we shall not understand Christmas. Let us remember that when we do sow discord, this discord hinders us in understanding the One who appeared among us on Christmas Eve. Can we not pour this Christmas Mystery into our souls, as something which unites our hearts in love and unity? We cannot do this, my dear friends, unless we understand what Spiritual Science really means. Nothing will grow out of this community

if we merely bring into it ideas and impulses we have collected from all comers of the world, where phrase and routine hold sway. Let us remember that our community is facing a difficult year, that all forces must be gathered together, and let us celebrate Christmas in this spirit Oh, my dear friends, I should like to find words which appeal deeply to the heart of each one of you on this evening. Then each one of you would feel that my words contain a greeting which is at the same time an appeal to kindle Spiritual Science within your hearts, so that it may become a force which can help humanity to raise itself up again from its terrible oppression.

These, my dear friends, are the aspects from which I have gathered the thoughts which I wished to give you. Be sure that they are meant for each one of you, as a warm Christmas greeting, as something which can lead you into the New Year in the very best way. In this spirit, accept my words as a warm and loving Christmas greeting.

Isis-Sophia
Des Gottes Weisheit
Sie hat Luzifer getötet
Und auf der Weltenkräfte Schwingen
In Raumesweiten fortgetragen.

Christus-Wollen
In Menschen wirkend;
Es wird Luzifer entreissen
Und auf des Geisteswissens Booten
In Menschenseelen auferwecken
Isis-Sophia
Des Gottes Weisheit

Isis-Sophia
Wisdom of God:
Lucifer has slain her,
And on the wings of the world-wide Forces
Carried her hence into Cosmic space.
Christ-Will
Working in man:
Shall wrest from Lucifer
And on the boats of Spirit-knowledge
Call to new life in souls of man
Isis-Sophia
Wisdom of God.

The Magi and the Shepherds: The New Isis

When it is a question of understanding the Event of Golgotha in the sense of the Christmas Mystery we may look in two directions: Towards the starry heavens with all their secrets on the one side and towards the inner being of man with all its secrets on the other. During these lectures I have spoken of how the Magi from the East recognised, from the starry heavens, the Coming of Christ Jesus upon the earth and of how from the visions arising out of man's inner being the simple shepherds in the field received the proclamation of this Saviour of mankind. And once again today we will turn our attention to these two directions whence, in reality, all knowledge comes to man — whence the highest knowledge of all, the knowledge of the very meaning of the earth, had to come.

In the epochs which preceded the Mystery of Golgotha the attitude of the human soul to the universe and to itself was quite different from what it was after the Mystery of Golgotha. This fact, of course, is not very vividly apparent to an external study of history because the ancient form of knowledge belongs to ages lying long, long before, thousands of years before the Mystery of Golgotha. By the time the

Mystery of Golgotha was drawing near, this form of knowledge had already become feebler, and truth to tell it was only individual, very outstanding men like the three Magi from the East who possessed such far-reaching knowledge as was then manifest. And on the other side it was only possible for men particularly sensitive to inner things like the shepherds — men of the people — to bring such visions out of sleep as these shepherds brought. But in both the Magi and the shepherds it was a legacy of that ancient knowledge through which men had once been related to the universe. Even in our time we could not say, especially not in regard to the actual present, that men give very clear expression to that form of knowledge which has entered into the evolution of humanity since the Mystery of Golgotha. Speaking generally, however, what we are going to speak about this evening, holds good. The pre-Christian attitude to the starry heavens was such that men did not regard the stars in the prosaic, abstract way that is current nowadays. The fact that these men of olden times spoke of the stars as if they were living Beings was not due, as an imperfect science believes, to mere fantasy, but to a spiritual, although instinctive, atavistic perception of the starry heavens. Looking at the starry heavens in olden times men did not merely see points or surfaces of light but something spiritual, something

that made them able to describe the constellations as they did, for to them the several planets of our system were ensouled by living beings. Men beheld the spiritual in the wide heaven of the stars. They saw the starry heavens as well as the mineral and plant kingdoms in their spiritual reality. It was with one and the same faculty of knowledge that men of old beheld these three regions of existence. They spoke of the stars as beings endowed with soul and also of the minerals and the plants as beings endowed with soul.

We must not think that the faculties of knowledge in olden times were similar to ours. A little while ago I spoke to you about a stage of knowledge which, although it was not so very different from our own, is nevertheless difficult for many people today to picture. I said that the Greeks, in the earliest period of their culture, did not see the colour blue, that the heavens were not blue to them. They perceived the colours that lie more towards the active side, towards the side of red-yellow. Nor did they paint in the shades of blue known to us. Blue came only later into the range of human perception.

Think of all shades of blue being absent from the world, and therefore of green looking different from what it does today, and you will realise that the world

around the Greek did not appear to him as it appears to humanity today. For the men of much earlier times the surrounding world differed still more. And then from the world seen by men of old, the spiritual withdrew — withdrew from the worlds of stars, of minerals, of plants. The vivid active colours became duller and out of the depths there appeared what is experienced as blue. As the faculty for the perception of blue, of the darker colours arose, what the men of old experienced in the astrology which spoke to them in a living language, active and full of colour, changed into the grey, colourless geometry and mechanics which, drawing it as we do from our inner being, no longer enables us to read from the environment the secrets of the starry worlds. The ancient astrology was transformed into the world we picture today in the sense of Copernicus, Galileo, Kepler, into the world of celestial mechanics, of mathematics.

That is the one side. The other side is that in those olden times men possessed a deep, inner faculty for perceiving what was streaming around them out of the earth — the fluids of the earth. The fluids of the earth, the qualities of earth announced themselves as the counterpart of the starry heavens to certain inner faculties of perception. Man in olden times was highly sensitive to the characteristics of the climate of his

country, of the soil on which he lived. A chalk or granite soil was experienced as different radiations from the Earth. But this was not a dim feeling or experience; it arose like colours or clouds inwardly felt, inwardly experienced. Thus man experienced the earth's depths; thus, too, the soul in his fellow-man and the life of animals. The experiences were more living, more intense. It was with a faculty of external knowledge that man gazed into the spirituality of the starry heavens, into the spirituality of the minerals and plants, with his atavistic, instinctive clairvoyance; and it was with instinctive inner vision that he perceived what was living spiritually in the earth's depths. He spoke not merely of chalk soil but he experienced specific elemental beings: one kind from chalk soil, other kinds from granite or gneiss. He felt what was living in other human beings as an aura but an aura bestowed upon man from the earth; particularly did he feel the animals with their aura as beings of the earth. It was as though the ground, soil and the inner warmth of the earth continued on in the whole animal world. When a man of old saw the butterflies over the plants he saw them drawing along with them what was rising from the earth; as in an auric cloud he saw animal life flowing over the earth.

All this gradually withdrew and the prosaic world remained for man's faculty of perception which now became external. He began now to behold the world around him as we behold it, in its colours and so forth — without perceiving the spiritual. And what man had once seen through faculties of inner perception was transformed into our modern knowledge of nature; what he had seen spiritually through faculties of external knowledge was transformed into our modern mathematics and mechanics.

Thus out of the qualities which the simple shepherds in the field brought to their inner vision we have developed the modern view of nature; and out of what the Magi from the East brought to their faculty of perceiving the Star, we have developed our dry mathematics and mechanics. The faculties of outer and inner perception were still so rich in individual men at that time that the mystery of the birth of Jesus could announce itself from these two sides.

What really underlay this faculty of perception? During the period between death and a new birth, during the time through which we lived before entering through birth into earthly existence we have literally passed through the cosmic expanses. Our individuality was not then bound to the space

enclosed by the skin; our existence was spread over cosmic expanses. And the faculty of magical vision still possessed by the wise men from the East was essentially a faculty which entered strongly into the human being from the period between death and birth — that is to say, it was a ‘pre-natal’ faculty. What the soul lived through before birth within the world of stars awakened to become a special faculty in those who were pupils of the Magi. And when the pupils of the Magi developed this particular faculty they were able to say: “Before I came down to this earth I had definite experiences with Mercury, with Sun, with Moon, with Saturn, with Jupiter.” And this cosmic memory enabled them to behold the spiritual in the whole external world as well, to see the destiny of man on earth. They saw it out of their memory of existence before birth within the world of stars.

The faculties by means of which the earth’s depths, the mysteries of the souls of men and of the nature of the animals were perceived, were faculties which at first developed in germinal form in the human being and which manifested for the first time after death — but they were youthful faculties, potentially germinal. Although it is after death that these faculties become particularly creative, in earthly life they arise as potentially germinal forces during the first period of

earthly life, in the *child*. The forces of growth in the child which bud and sprout forth from the spiritual, these forces of the child withdraw in later life from the human being. They withdraw and we are then filled more with those forces which were there before birth. But after death these child forces appear again. It was only specially gifted men who retained them on into old age. I have already said here that such faculties of genius as we have in the later years of life are due to the fact that we have remained more childlike than those who do not have these faculties or have them in a lesser degree. The maintenance of childlike faculties on into later life equips us with inventive faculties and the like. The more we can retain childlike faculties in mature years, the more creative we are. But these creative forces appear again more particularly after death.

Among individual peoples of pre-Christian times it had been possible for the after-death faculties to be fructified by those that had remained from before birth. Because such men allowed the kind of knowledge possessed by the Magi from the East to withdraw and the after-death knowledge to come more to the fore, and because the pre-birth faculties were able to fructify the after-death faculties, the gift of prophecy developed in these men, the gift of

foretelling the future prophetically with the after-death faculties. Those whom we call the Jewish Prophets were men in whom the after-death faculties were particularly developed; but these faculties did not remain merely in the instinctive life as in the simple shepherds in the field to whom the annunciation was made, they were penetrated by those other faculties which had developed to greater intensity among such people as the Magi from the East, and which led to special knowledge relating to the secrets of the stars and the happenings in the heavens.

Starry heavens

Earth' s depths

.....

Mineral world

Human soul

.....

Plant world

Animal life

.....

Pre-birth faculties

After-death
faculties

.....

It will now be clear to you that the proclamation to the shepherds in the field and the knowledge of the Magi from the East were necessarily in agreement. The knowledge possessed by the Magi from the East was such that they were able to behold deep secrets of the starry heavens. Out of those worlds in which man lives between death and a new birth, out of those worlds whence came the faculties enabling them to penetrate the starry heavens, out of an enhancement of this knowledge this vision came to them: From that world which does not primarily belong to life between birth and death but to the life between death and a new birth — from that world a Being, the Christ, is coming down to the earth. The approach of Christ was revealed to the Magi out of their knowledge of the stars.

And what was the revelation to the shepherds in the field whose special faculty was to experience the Earth's depths? — *The Earth became something different* when the Christ was drawing near. The Earth felt this approach of Christ, bore in herself new forces because of Christ's approach. The pure-hearted shepherds in the field felt, from out of the depths, what the Earth was reflecting, the way in which the Earth was reacting to the approach of Christ. Thus the cosmic expanses proclaimed to the Magi from the East

the same as the earth's depths proclaimed to the shepherds.

This happened at a time when remains of the old knowledge were still in existence. We are concerned here with men who were exceptional, even in those days, with men like the three. Magi from the East and these particular shepherds in the field. Both had retained, each in their own way, what had more or less disappeared from humanity in general. This was the reason why the Mystery of Golgotha, when its time was drawing near, could be proclaimed to them as it was.

In studying these things we must add to the ordinary, historical view, the knowledge that comes from Spiritual Science. We must try, as it were, to fathom the expanses of space and the depths of the life of the soul. And if we fathom the expanses of space in the right way we begin to understand how the wise men from the East experienced the approach of the Mystery of Golgotha. If we try to plumb the depths of the life of soul we begin to understand how the shepherds received the tidings of what was coming so near to the earth that the earth herself became aware of the approach of these forces. The faculties connected with existence before birth, which

were manifested in the Magi, correspond more to an intellectual element — different, of course, in those times from what it is today; they correspond more to knowledge. What worked in the shepherds corresponds more to will, and it is the will that represents the forces of growth in the universe. The shepherds were united in their will with the Christ Being Who was approaching the earth. We feel, too, how the stories of the wise men from the East — although they are so inadequately recorded in the modern Bible — we feel how they express the kind of knowledge with which the wise men approached the Mystery of Golgotha; it came from their consciousness to the external universe. We feel that the story of the proclamation to the shepherds points to the will, to the heart, to the life of inner emotion. “Revelation of the God from the heavens and Peace to those men on Earth who are of good will.” We feel the streaming of the will in the proclamation to the shepherds. The light-filled knowledge possessed by the Magi is of a quite different character.

We realise the profundity and significance of the knowledge in the Magi and the proclamation to the shepherds as narrated in the *New Testament* when we try to fathom the nature of human knowledge and of

human will — faculties connected with existence
before birth and after death.

Starry
heavens


Earth's
depths


Mineral
world

Human
soul

Plant world

Animal
life

Dod
ad
Pre-birth

Dod
ad
After-
death

faculties

Dodad

faculties

Intellect

Will

I have said that what was a world of spirit to the men
of old — the stars, the minerals, the plants — I have
said that this has become for us the tapestry of the
sense-world; what was formerly inner knowledge has

drawn to the surface. If we picture to ourselves the knowledge in the shepherds as being inward and what manifested in the Magi as being outward, it was this outward external knowledge in the Magi which reached out into space and there perceived the spirit. The inner life leads to perception of the earth's depths.

The inner kind of knowledge manifested in the shepherds (red in diagram) grows, during the further evolution of humanity, more and more outwards and becomes the external perception of today, becomes what we call empirical perception. What gave the Magi their knowledge of the world of stars draws inwards, more backwards towards the brain and becomes our mathematical, mechanistic world (green in diagram). A crossing took place; what was inner knowledge, pictorial, naive, instinctive imagination in pre-Christian times becomes our external knowledge, perception through the senses. What was once external knowledge encompassing the world of stars draws inwards and becomes the dry, geometrical-mathematical, mechanistic world which we now draw forth from within us.

Diagram 1

Diagram 1

Through inner enlightenment man of today experiences a mathematical, mechanistic world. It is only outstanding persons like Novalis who were able to feel and give expression to the poetry and deep imagination of this inner, mathematical world. This world of which Novalis sings the praises in such beautiful language is, for the ordinary man of today, the dry world of triangles and quadrangles, of squares and — sums and differences. The ordinary human being is prosaic enough to feel this world to be barren, dry; he has no love for it. Novalis, who was an outstanding person, sings its praises because there was still alive in him an echo of what this world was

before it had drawn inwards. In those times it was the world out of which the Jupiter Spirit, the Saturn Spirit, the Spirit of Aries, of Taurus, of Gemini was perceived. It was the ancient light-filled world of stars which has withdrawn and in the first stage of its withdrawal becomes the world which seems to us to be dry, mathematical, mechanistic.

The faculty that intensified in a different form in the shepherds in the field to a perception of the voice of the Angel in the heights has become dry, barren and feeble in us — it has become our perception of the external world of sense; with it today we perceive minerals and plants, whereas with the old faculty, although it was hardly articulate, men perceived the earth's depths or the world of men and animals.

What today has faded into the mathematical-mechanistic universe, what was once astrology, contained such a power that the Christ was revealed to the Magi as a Being of the Heavens. What today is our ordinary knowledge through the senses, with which we see nothing but the green surface of grass, the brown skins of animals and the like — to this kind of knowledge when it was still inward, when it had not yet drawn outwards to the eyes, to the skin, there was revealed to the shepherds in the field the deep

influence on the earth, the power with which the Christ would work in the earth, what the Christ was to be for the earth.

We, my dear friends, must find the way whereby the inner faculty that is now dry mathematics may intensify pictorially to Imagination. We must learn to grasp the Imagination given us by Initiation Science. What is contained in these Imaginations? They are in truth a continuation of the faculty with which the Magi from the East recognised the approach of Christ. The Imaginations are the budding, the offspring of what the men of old saw in the starry constellations, the star-imaginings, the mineral imaginings, in gold, silver, copper. The men of old perceived in Imaginations, and their offspring are the mathematical faculties of today. The mathematical faculties of today will become those faculties which understand the Imaginations. Thus by the development of the inner faculties men will have to seek for the understanding of the Christ Being.

But external perception must also be deepened, become more profound. External perception has itself descended from what was once the life of inner experiences, of instinct in man. The power which among the shepherds in the field was still inward, in

their hearts, is today only in eyes and ears; it has shifted entirely to the external part of man and therefore perceives only the outer tapestry of the sense-world. This power must go still further outwards. To this end man must be able to leave his body and attain Inspiration. This Inspiration — a faculty of perception which can be attained today — will then, out of Initiation Science, be able to give the same as was given in the proclamation to the naive, inner knowledge of the shepherds in the field.

Astrology as it was to the Magi, heart-vision as it was in the shepherds. With the knowledge that comes from Initiation Science through Imagination and Inspiration modern man will rise to the spiritual realisation to the living Christ. Men must learn to understand how Isis, the living, divine Sophia, had to disappear when the time came for the development which has driven astrology into mathematics, into geometry, into the science of mechanics. But it will also be understood that when living Imagination resurrects from mathematics, phoronomy and geometry, this means the finding of Isis, of the new Isis, of the divine Sophia whom man must find if the Christ Power that is his since the Mystery of Golgotha is to become alive, completely alive, that is to say, filled with light within him.

We are standing before this very point of time, my dear friends. The outer earth will not provide man with those things which he has become accustomed to desire in modern times. The conflicts called into being by the terrible catastrophes of recent years have already changed a large part of the earth into a field where culture lies in ruins. Further conflicts will follow. Men are preparing for the next great world war. Culture will be wrecked in more ways. There will be nothing gained directly from what seems to modern humanity to be of most value for knowledge and the will. External earth life, insofar as it is a product of earlier times, will pass away — and it is an entirely vain hope to believe that the old habits of thought and will can continue. What must arise is a new kind of knowledge, a new kind of willing in all domains. We must familiarise ourselves with the thought of the vanishing of a civilisation; but we must look into the human heart, into the spirit dwelling in man; we must have faith in the heart and the spirit of man in order that through all we are able to do within the wreckage of the old civilisation, new forms may arise, forms that are truly new.

Nor will these forms arise if we do not bear in mind with all seriousness what it is that must happen for the sake of humanity. Read in the book *Knowledge of the*

Higher Worlds and you will find it said that a man when he desires to attain higher knowledge must understand what is there called the meeting with the Guardian of the Threshold. It is said that this meeting with the Guardian of the Threshold means that willing, feeling, thinking separate in a certain way, that a trinity must arise out of the chaotic unity in man. The understanding that must come to the pupil of Spiritual Science through his knowledge of what the Guardian of the Threshold is, must come to the whole of modern mankind in regard to the course of civilisation. In inner experience, though not in outer consciousness, humanity is passing through the region that can also be called a region of the Guardian of the Threshold.

It is so indeed, my dear friends; modern humanity is passing over a threshold at which stands a Guardian, a Guardian full of meaning, and grave. And this grave Guardian speaks: "Cling not to what has come as a transplant from olden times; look into your hearts, into your souls, that you may be capable of creating new forms. You can only create these new forms when you have faith that the powers of knowledge and of will for this spiritual creation can come out of the spiritual world." What is an event of great intensity for the individual who enters the worlds of higher knowledge, proceeds unconsciously in present-day mankind as a

whole. And those who have linked themselves together as the anthroposophical community must realise that it is one of the most needed of all things in our days to bring men to understand this passing through the region which is a threshold.

Just as man, the knower, must realise that his thinking, feeling and willing separate in a certain sense and must be held together in a higher way, so it must be made intelligible to modern humanity that the spiritual life, the life of rights, and the economic life must separate from one another and a higher form of union created than the State as it has been up to now. No programmes, ideas, ideologies can bring individuals to recognise the necessity of this threefoldness of the social organism. It is only profound knowledge of the onward development of mankind that reveals this development to have reached a threshold where a grave Guardian stands. This Guardian demands of an individual who is advancing to higher knowledge: Submit to the separation in thinking, feeling and willing. He demands of humanity as a whole: Separate what has up to now been interwoven in a chaotic unity in the State idol; separate this into a Spiritual Life, an Equity State, and an Economic State ... otherwise there is no progress possible for humanity, and the old chaos will

burst asunder. If this happens it will not take the form that is necessary to humanity but an ahrimanic or luciferic form. It is only through spiritual-scientific knowledge of the passing of the threshold in our present day that can give the Christ-form to this chaos.

This, my dear friends, is something that we must say to ourselves at the time of Christmas too, if we rightly understand Anthroposophy. The little child in the crib must be the child representing the spiritual development towards man's future. Just as the shepherds in the field and the Magi from the East went after the proclamation to see how that which was to bring humanity forward appeared as a little child, so must modern man make his way to Initiation Science in order to perceive, in the form of a little child, what must be done for the future by the Threefold Social Organism based on Spiritual Science. If the old form of the state is not made threefold it will have to burst — and burst in such a way that it would develop on the one side a wholly chaotic spiritual life, completely ahrimanic and luciferic in character, and on the other side an economic life again luciferic-ahrimanic in character. And both the one and the other would drag the state in rags after them. In the Orient there will take place the development more of ahrimanic-

luciferic spiritual states; in the West there will be the development more of ahrimanic-luciferic economic life — if man does not realise through the permeation of his being by Christ how he can avoid this, how out of his knowledge and out of his will he can proceed to bring about the 'threefolding' of what is striving to separate.

This will be human knowledge permeated by Christ; it will be human willing permeated by Christ. And it will express itself in no other way than that the idol of the unitary state will become threefold. And those who stand properly in the spiritual life will recognise, as did the shepherds in the field, what it is that the earth experiences through the Christ. And those who stand rightly within the economic life, within the economic associations will unfold, in the true sense, a will that brings a Christ-filled social order.

Search for the New Isis

We will remind ourselves of some of the things we have been considering during the last few days. I have spoken of the significant facts that within the compass of the story of the Mystery of Golgotha we have, on the one hand, the proclamation to the simple shepherds and on the other to the Magi from the East, men who according to the ideas prevailing in those times had reached the highest wisdom that it was possible to attain. The Mystery proclaimed itself to the Magi out of the stars and the secrets which were read from the stars. The same was revealed to the unlearned, simple shepherds out of the kind of clairvoyance which could arise in those times in men of piety of heart. I said that these powers were the last remnants of faculties of vision which in much earlier times were normal in humanity and which in the epoch of the Mystery of Golgotha still existed in their final phase among exceptional men, both learned and unlearned. It may therefore be said: At the time when the last remnants of ancient faculties of vision still existed in individual man, faculties capable of grasping the super-sensible aspect of the Event of Golgotha, that Event actually took place on the earth.

Once again let us describe these forms of knowledge. On the one side we have the shepherds. They experience through their naive, instinctive visions, what is happening in the world of men. Such inner visions were due, as I told you, to the forces of the earth which work into the human being. These forces of the earth do not only work into the lower kingdoms but also within the human being. Modern men, especially those living at the present time, no longer have direct inner experiences of these earthly forces which rise as it were out of the earth and then appear as inner visions. But the further we go back in evolution the more we find these inner visions, visions which in their whole configuration and form differ according to the varying climatic conditions, the different regions of the earth, and so forth. What can be discovered externally in this connection is, however, in many ways deceptive, for the men of olden times were wanderers. The faculties of inner knowledge coming to them from the forces of the earth, developed in some region or territory and then, because of the migrations of the peoples and stocks to other territories, were propagated through heredity. It cannot always be said, therefore, that these inner visions were connected directly with the territory where they appeared in men. Just as the animal world has a certain form in a specific part of the earth — in

the animals this is expressed more in the outer growth and shape, in the mode of life, etc. — so, when human beings were still closely connected with the forces of nature, they were united in their inner characteristics with the inner forces of the earth. These inner forces of the earth are not, of course, completely independent of the forces of the universe. During his life between birth and death, the human being is given over to these forces of the earth, that is to say, he is given over to them in his physical body and etheric body, not in his astral body and Ego. In his physical body and etheric body man is given over to the forces that are active in the earth kingdoms below him. And as in olden times man was much more dependent upon the physical and etheric bodies than he is today, the workings of the earth within him expressed themselves more in his consciousness and there was within him a certain instinctive activity in his understanding of the world of human beings, of the planet earth and especially of the animal world. In those olden days men had a definite picture, a definite Imagination of every species of animal. Of this Imagination we ourselves have retained only the abstract notion of the 'species.' We speak of the wolf-species, the tiger-species, and so forth, and this is the last, abstract remnant of the living pictures that were present in olden times in instinctive vision and

perception. Nor was man's relationship to his fellow-men the abstract feeling that it is today when we pass them by without really getting to know and understand them. Through the forces living within him and through his common karma, a definite picture, a definite perception of his fellow-man arose in a man as a concrete, naive Imagination.

Within this ancient humanity there was also living perception of what concerned the earth as a whole planet or — at least it was so among many peoples — the territories on which they dwelt. It was an inward perception of the planet earth, of happenings in the world of men as they expressed themselves in the social life, and also of happenings in the animal world. Our ordinary sense-perception then developed out of this inner faculty. This inward perception, these visionary pictures have in the modern age come entirely to the surface of the senses. They have become the mode of perception that is idolised in natural science where men are only willing to believe what the intellect combines out of the sense-perceptions. This sense-perception with which we view the material world is the descendant of what we find when we study ancient times in human evolution with real insight, undeluded by the phantasmagoria of

modern psychology or anthropology. The old inner vision has become our external perception of today.

The other kind of knowledge, represented by the wisdom of the Magi from the East, has become abstract. It has gone the opposite way. Inner vision went to the surface and became our sense-perception. The faculty of outward perception, expressed in the imaginative, instinctive knowledge of the world of the stars and its secrets, in the ancient astronomy which also reckoned with numbers and — to use the platonic term — ‘geometrised’ with figures, this form of perception which saw a living mathematics being fulfilled in the cosmos and to which every star was a spiritual reality has gone the opposite way. The other kind of perception went to the surface of the senses and became what we call our empirical knowledge. The external perception of olden times withdrew inwards, into the human being, and became abstract mathematics, abstract mechanics or phoronomy — the mathematical-mechanistic knowledge that arises from within us.

Thus in perception based on the senses and in our mathematical view of the world we have the abstract legacies of old, instinctive visions of mankind. Since the time of the Mystery of Golgotha the last remnants

of these ancient visions have disappeared, unintelligible as this fact will be to ordinary anthropology. Among the majority of peoples on the earth they had already disappeared much earlier; for we must go back many thousands of years, to very, very early times before what became the Egypto-Chaldean and Greek cultures proceeded from the Turanian highlands, if we want really to understand the nature of these primeval faculties of vision in man. Yet their last remnants still exist in Christian tradition as in the vision of the shepherds, who, through instinctive, imaginative clairvoyance came to know of a mighty event, and in the vision of the wise men from the East whose wisdom of the stars revealed the same thing. The very last remnants of these ancient modes of perception are given us as a wonderful landmark in our study of evolution. Since the Mystery of Golgotha there has been an increasingly general growth of the modern mode of perception which was already being prepared for in Greek culture; for the one does not pass abruptly into the other, these things are prepared for and die down again. What became intensive only in the modern age, revealing itself since the middle of the 15th century and reaching its zenith in the 19th, although it was last clearly present in the 18th century, especially in the West of Europe — this was prepared for in Greek culture. The ancient spirit-filled

vision of the heavens has become abstract mathematics and mechanics. We look at the heavens in the sense of Galileo and Kepler, as if they were intelligible as a mere object of mathematics and mechanics, and what we call perceptions are limited to what the senses alone transmit to us. The power of perception born of the whole being of man which was instinctive in primeval times has become inactive.

It has often been said that humanity must become able once again to unfold real visions.. The mathematical and mechanical knowledge which arise in the inner being must once again be developed to Imagination. The sense-world which becomes the object of speculation and gives rise to all kinds of theories about the sense-processes, wave-vibrations and the like, must again be filled with the perceptions of Inspiration. Thereby men will find the link with their own origin, with the spiritual which is their own true being. We have evolved mathematical conceptions and external sense-perception as the final remnants of these ancient times. And what has come about in the evolution of humanity as a result of this?

Let us think of the 18th century, and of the English philosopher Locke who has had such an influence upon the development of the sciences. Locke speaks

of the only form of knowledge that is valid — the knowledge that is transmitted, at the outset, by the senses. It is only a question of combining sense-perception mathematically because in the West — although the East has always resisted this — man has retained only this external sense perception, and inner vision has become purely abstract and mathematical.

And in France, in the 18th century, we find efforts being made to understand the human being, to answer the question: What is the human being in reality? Efforts were made to understand man through the power of knowledge he himself manifests; and we find such a work as *Man as Machine* by De la Mettrie. This was not the outcome of a sudden idea of one man but of a world-historical necessity of evolution. The corresponding phenomenon in ancient times would have been that the human being would have been understood by means of all the astronomical knowledge to be gained about the heavens — he would have been understood in the light of the whole macrocosm, by means of that ‘qualitative mathematics’ which is none other than ancient astronomy or, if you like, astrology. There would have been a concrete conception of the human being, not indeed gained with our conscious faculties of knowledge, but with the instinctive faculties of men in

those times. And what has remained of this? Mathematical lines and forces spread in pure abstraction over the cosmos. The picture of the human being was that of a machine. An ingenious book which pictures man as a network of mathematical and mechanical forces cropped up in the 19th century and deluged all scientific views. Such objections as were raised were, at most, theoretical. People said: "It cannot really be so, something else must, after all, be working in man," But although it was admitted theoretically that things could not be as they were pictured in *Man as Machine*, no other power was applied for understanding the human being than the powers used for understanding machines. Men were obliged to pass through this development of the spirit — of the spirit which is supremely abstract here and is able therefore only to grasp what is mathematical. Only so has the consciousness of freedom come to man. Tumultuous as was the urge for freedom in the west of Europe in the 18th century, there is an inner connection between the meagre knowledge of the human being which comes to expression in *Man as Machine* and the urge for human freedom which became manifest in the French Revolution. On the one side there was the worst possible decadence of knowledge arising from inner powers and, on the

other, the insistent demand for recognition of the dignity of man by giving him freedom.

The vision that once arose *within* man was driven outwards to the senses, faded into external sense-perception. Nothing remained of what had once brought men together with vision: a mere feeling remained as a motivation in social life. And in the 19th century, particularly in Central Europe, in the West already in the 18th century, we find men like Dupuis in the West and Ludwig Feuerbach and others in Central Europe who, with the strange mentality which was then brought to bear on these things, reminded themselves that in the course of development humanity had once seen the spiritual in the macrocosm, had seen Gods or, ultimately, God. But then there arose this strong instinct: "Looking into the external world I have only the tapestry of material life, only what is revealed to sense-perception." These men said to themselves: "These traditions, all that was once seen shining from the stars which are also things of sense, the spiritual in the world of minerals and plants — all this was fantasy, it was anthropomorphism; with this fantasy men imposed it into the external world. It was not the Gods who created man, but man who, out of his life of soul, created the Gods." This was what was placed before

man in the middle of the 19th century, first by Dupuis and then by Ludwig Feuerbach.

And then men like Darwin and others of similar mentality lent tremendous weight to the idea that man has only the external perceptions of the senses. They founded teachings based entirely on this kind of perception. But then it became apparent that the human being cannot be understood through these teachings. In a marvellous edifice of ideas we have a theory of evolution from the simplest up to the most highly complicated organisms and man is placed at the summit of the animal world. What was understood of the human being? That which could be externally seen through sense-perception.

In France, in the 18th century, man was conceived as a machine; in the 19th century he was seen only from outside and his inner nature was not reached. Only the sheath around man was there. This sheath *does* stand at the summit of the animal world. But what this sheath surrounds comes from quite different worlds into which there was no longer any insight, because all that remained was the sense-perception into which the ancient clairvoyance had developed, and the mathematics and mechanics into which the old spiritual science of astronomy had developed.

Through the science arising from within, man could only be conceived of as a machine; and with the science relating to the external world, man could not be conceived at all, but only his sheath. Nor is there any realisation today of the extent to which the human being himself has been lost. Men study the anatomy and physiology of the animals and with certain modifications transfer this knowledge to the human being. But in the modern striving for knowledge there is no real understanding of the human being. From science — the highest authority recognised today — no conscious understanding of the human being is to be gained. Man as machine, comprehension of the material world in which the human being is not to be found — these have been the forerunners of our scientific mentality.

In one of the most recent books (another has since appeared, for the brochures aiming at refuting Anthroposophy are growing now into whole volumes) — in a fairly big book, we find it said that much in Anthroposophy is reminiscent of ancient mythologies. This is because the author simply does not understand Anthroposophy. He is a Licentiate of Theology, a very learned gentleman ... they are all learned gentlemen. This can be said as a refrain, thinking of the famous speech in Shakespeare's *Julius Caesar*: "So are they all

honourable men ...” They are all learned men and this particular one, because he does not understand Anthroposophy at all, finds in it something similar to ancient mythologies.

You know that in Anthroposophy it is a question of a fully conscious understanding of the world, an understanding with a consciousness that otherwise occurs only in mathematics with its inner penetration of the realities, so that it is certainly not a matter of mythological poetry. Nevertheless it is precisely through Anthroposophy that we are often deeply and inwardly stimulated to realise the meaning of ancient mythologies and ancient mythological pictures. These ancient mythologies are not ‘poetry’ in the sense in which we think of poetry today; they are the outcome of naive Imaginations of a certain content of the world. This content of the world, however, was expressed in pictures. And if we let the deep significance of these pictures work upon us we find a wonderful sureness of knowledge in them. Let me remind you today of a poem of ancient India addressed to the God Varuna:

Varuna is the motive power in all beings.
Varuna is he who has spread the air through the forests.
Varuna is he who gives the swift-footed animals their

swiftness.

Varuna is he who produces milk in the milk-bearing cows.

Varuna is he who quickens the Will in the heart of man.

Varuna is he who kindles the lightning in the oceans of clouds.

Varuna is he who causes the light of the sun to shine in the vault of heaven.

Varuna is he who produces the Soma-drink on the mountains.

In wonderful language this poem to Varuna contains what I described to you yesterday. Think of what enters from the inner forces of the earth into man's physical and etheric bodies; these forces played into the consciousness and produced, in those ancient times, powers of inner vision. And then think of this poem and of the deep meaning in the indication that it is Varuna, the God of changes, who causes the air to blow through the forests (the earth with her covering). This same power-giving Being, working from the earth through the animals, causes the swiftness of horses, the life-substance in creatures who bear milk, stimulating in the heart of man the will-impulse from whence came the ancient, inner clairvoyance. In these indications we have something that make intelligible

the kind of vision possessed by the shepherds in the field. And then from what follows, we can understand the kind of vision living in the wise men from the East. For it is Varuna who kindles the fire of lightning in the oceans of clouds — we look out into the macrocosm and there find the forces which are understood with the knowledge possessed by the Magi. It is Varuna who causes the light of the sun to shine in the heavens and who produces the Soma-drink on the mountain — these are the forces which enable man to have vision of the world.

An observation must, however, here be made. The poem comes from an epoch when the primeval, purest form of vision of the outer world was no longer present, when vision of the cosmic spaces was no longer, as in the earliest times, achieved by purely spiritual manipulations of the breathing or by drawing these visions from the inbreathing. The poem comes from a time when, as was very usual in the later Mysteries, a certain drink prepared from plants was taken to stimulate vision of the outer world, just as later on, when inner vision was lost, man attempted to stimulate inner powers by the taking of certain substances. In the East, men tried to quicken vision of the macrocosm by drinking certain juices from plants; in the West, certain substances were taken. In the

East, again by external means, by the taking of substance which they called Soma-drink, men tried to quicken the faculty which appeared, in its last remnant, in the Magi. In the West, up to the late Middle Ages and even on into modern times, what was taken inwardly in order to attain the wisdom that evokes inner perception was called the Philosopher's Stone.

In books attempting to explain oriental life you will find many indications about the Soma-drink, the Soma-juice. All kinds of ingenious explanations are given because real Initiation-wisdom never tells what the substance of the Soma-drink really is. Many books will tell you that it is not known what the substance of the Philosopher's Stone is. Neither do I myself propose to speak about these two substances. I only want to indicate the humour of the statement made by scholarship that one cannot know what Soma-juice really is, although a large number of people drink this Soma-juice by the litre. As the poem to Varuna says, it grows on mountains. It is also said that the Philosopher's Stone is a certain substance in existence but that it is not really known what the learned alchemists meant by the Philosopher's Stone. But there are people in modern times who consume this

Philosopher's Stone by the kilo. It is only a matter of seeing things in the right light.

It is remarkable that something very familiar should be presented as being quite unknown because people do not understand the connection of their present mode of vision with that of times, relatively speaking, not very long ago.

But it must be realised that today we see the world through very faulty spectacles and in spite of our scientific development do not understand what is nearest at hand; we do not know the workings of many substances we use in everyday life. We stand within these workings and experience them. Modern scholarship does not know what the Soma-drink is, or the Philosopher's Stone, although there are very few people who are not quite familiar with these substances (they simply do not know what they are). Equally can it be said: People of today realise that a great deal goes on in the intercourse between the banks and industrial undertakings and most men tear off their coupons from the papers they receive, but they know as little about what this means in the complex of social life as they know about the substances mentioned above. Our mode of perception is of a kind that it befogs us, misleads us with

spectacles; we have our everyday arrangements without knowing anything real about the inner connections of the world.

It is strange that people try to keep to these concepts that are so superficial, that they do not want to get down to a new inner knowledge on the one side and strive for a new outer knowledge on the other. Sometimes, out of dark emotions, that which most men really want in their conscious being struggles to make itself felt, but they are afraid to raise this will into consciousness.

A friend recently gave me a copy of the *Rheinische Musik und Theater Zeitung*. The first article is based on the experiences of a musician. He writes out of immediate experience in particular circumstances and what he says is extremely interesting. I will read a few sentences:

“With the general social and economic upheaval there was added to the inner problems of music, the outer problem — that of the new public that is coming to art practically unprepared. Which of the arts has permanent value and how are art and the people to be brought together? These are questions of particular importance at the moment”

Most people are still unaware of the weight of these questions: there their weight has been felt, for they *are* there as a terrible burden in the world.

“Many, very many problems would be better and more easily solved if the musical profession were organised. But we are still without any Music Chamber which could represent the common interests of all professional musicians; even individual groups of interests are not yet really united with each other.”

The writer now proceeds to think about a suitable organisation. He says:

“Hardly any of the associations include all the members of the profession. The best are, perhaps, the German Musicians’ Union which includes particularly the orchestra players, and the Union of Music Traders where there is a common basis because of their economic objects. After a big gap come the various groups of academic and nonacademic music teachers, of singing teachers in music schools, organists, directors and critics, as well as composers and executant musicians. Self-seeking interests and rivalry have put off many people from joining these associations. As a whole, workers in cultural professions are very far from realising the need of

union. Thus it has come about that in the world of music those at the head of its public affairs are not experts who are cognisant of the real needs. In the great State arrangements as in the narrower, provincial bodies, dilettantes have the authority and also, according to the strength of the parties, politicians to whom art is only a secondary interest and who, though they often have good-will, usually lack the necessary expert knowledge and freedom from bias. And so it has come about that the State has almost completely failed to meet the justified demands of music. This does not concern music alone; it is typical in all cultural affairs. In the realisation too that the economic problems of a people cannot properly be handled by the politically-minded representatives who have held positions up to now, a new 'Economic Council' was recently formed. Out of about 400 seats, 3 were included for the Arts — such is the estimate of its importance. And when we know that one or two votes are incapable of representing the interests of the German Musicians' Union even in purely economic and financial questions, we cannot help asking: Where then are the cultural interests of the people to be considered? Parliamentary debates are out of the question. There is not a single expert of our profession in the Reichstag and even if there were ten or twenty, they could do nothing at all in a place

where people speak and vote according to party points of view.

“There is only one way that is logical and clear and it will therefore be adopted one day for the well-being of our people. Beside the Political Parliament administering the equitable position of the individual vis-à-vis the whole, and of the people vis-à-vis the international world, and beside the Economic Council to deal with the material foundations of the people’s life, we need a Cultural Council for the promotion of spiritual affairs.

“The idea of this Threefoldness is not new. It was however formulated in precise terms by Dr. Rudolf Steiner and is now being worked at by a league for the ‘Threefold Social Organism,’ Champignystrasse 17, Stuttgart, where further information can be obtained.

“It will be difficult for anyone who goes into this, to get the idea out of his head, so unambiguous is it and such a certain solution of the problems with which we have long been struggling so hopelessly. Its realisation must and will bring health to the whole of our people’s life.”

I have read you this because it shows the longing for the Threefold Organism in one single profession. Then

there are opinions which we must reject, opinions of those who have merely a political education and think that this Threefold Social Organism is a Utopia. It is not by any means a Utopia; it grows from the innermost experience of every single profession. The writer of this article is the editor of the paper and it is seldom that editors write in such a way. Every single individual in any profession can feel that the most practical conception of life leads him finally to say to himself: "It will be difficult for anyone who goes into this to get the idea out of his head, so unambiguous is it and such a certain solution of the problems with which we have long been struggling so hopelessly. Its realisation must and will bring health to the whole of our people's life."

This 'Cultural Council' was founded a year ago this May and it has already faded out, is forgotten. Those who understood it least of all were the people in official positions and having authority in science and art. What must be emphasised over and over again is the need there is today for things to be taken with deep seriousness. This goes against the grain. People choose to believe that things will continue in the same way. No, they will not. If life continues without the stimuli that come from the spiritual world, industry can go on, banks can be in existence and universities

where all the sciences are taught, other professions can be developed — but everything will lead to decadence, to barbarism, to the fall of civilisation. Those who are not willing to apply in practical life what can come out of Spiritual Science are working, not for ascent but for decline. And the majority of people today want decline and simply delude themselves into the belief that an ascent can still come out of it.

That is what I wanted to stress on the occasion of this Christmas festival. Let others go on, if they so will, along the old, familiar path that is like a great lie in modern life. I confronted this lie when I was a young man. In respect of the truths and realities of life I was very much at home in an international atmosphere and in things that have nothing to do with sympathy or antipathy for any particular race, for I taught in a house belonging to a Jewish family for many years. Every year, when Christmas was near, all the relatives, distant and near, set about buying Christmas presents and a Christmas tree — and all of them were members of the Jewish religion. They did everything the same as people who call themselves Christians, in honour of Him of whom it is said: “The Saviour is born unto us this day.” Things have become phrases to this extent, my dear friends. But people will not admit it, will not

admit that these things have lost all meaning. It is all one and the same today, and it has been so for a very long time, whether a man whose heart is livingly united with the Saviour lays presents under the Christmas tree or whether this is done by someone who adheres to a way of thinking which rejects the Saviour. It is such things which show us the lie in humanity that has become reality, the phrase that has become reality within our civilisation. These things must be seen in all seriousness, my dear friends. It is meaningless today to say that one should not be radical in these matters ... for *not* to be radical means to take part in the advance towards decline.

This is what I wanted to voice at this Christmas festival, at a place where nothing in the old style is to be found. In our architecture at the Goetheanum there are no traces of ancient architectural styles. Neither do other things at the Goetheanum contain anything connected with old-fashioned customs. It is just because there is nothing of old customs at the Goetheanum that such hatred of it prevails in many quarters. Neither *should* there be old customs, because there must be at least one place today — however much it is hated and however intensely its ruin is desired — where attention is called to what is necessary for mankind in our time.

The Goetheanum contains nothing of the old. The Goethean science cultivated here obviously contains hardly anything that is old. And if we establish anything in practical life ... the reaction to it shows quite clearly that it is not in the old style. Whether in the habits of all anthroposophical friends everything of the old style has been overcome ... on that point the lecturer will be silent for the sake of politeness. But he would express the hope that our habits, down to the very way we handle our children, will tend more and more to what we recognise as a necessity for the evolution of mankind.

The year we are beginning with this Christmas festival will be no easy one for our anthroposophical development. On the contrary, it will be a difficult year. The opposition against us will not diminish but increase in strength. For the powers which have an interest in ruining Anthroposophy are very active, very alert, as I have often said. And one thing particularly I would like to call to mind today. When the 'Futurum Company' was founded here in Dornach, our good friend Herr Molt spoke of all that should enter and be applied in the affairs of practical life. He was right in everything that he said. When I was speaking afterwards I said that I was not anxious about the incorporation of anthroposophical thoughts and ideas

in practical institutions — but what did cause me anxiety was whether we should find a sufficiently large number of human beings capable and energetic enough to carry these things through.

What is so very necessary, my dear friends, is that we should always be trying to bring together those human beings who are sufficiently energetic and capable to make Anthroposophy really practical, as well. Recent centuries have not only dulled human knowledge, they have also actually suppressed the practical capacities of men. And it is essential that people should try to unfold these powers out of the deepest foundations of their being — for the powers that are needed lie in every individual. We need a renewal also of the external, practical capacities of man, out of his deepest foundations. This birth should hover before us — the birth of an energy that can be brought forth within to confront the lack of energy to be met with in the outer world today. This birth should hover before us in everything that we feel to be connected with Christmas.

Think, too, of science. A young medical student was with me a few days ago and was talking to me about his studies. All that I could say was that the very worst thing that is happening nowadays in the most

important sciences is that the thinking powers of men are not being unfolded. Take any modern book on therapy or pathology — so often we find heart, lung, digestive organs and so forth, represented according to purely material observations and with as much elimination of the thought element as possible. And when some real thinking is offered we find, as in the book written by Kurt Leese, the Licentiate of Theology, that it is said: this is unbearable, irritating; for here is someone speaking about the threefold being of man and we are expected to believe that the three members are not side by side, but intermingled. So much jugglery of thought ... Such is the opinion of this Licentiate of Theology, Kurt Leese.

To be a Licentiate of Theology at our universities means that thinking is fundamentally exterminated by the studies. When a man is challenged to think, this is unbearable, irritating, unpleasant in the extreme. It has come to the point where things that come from the innermost being, truthfulness among them, appear in the form they do, even among the leaders of Christianity. For example there is this clergyman who does not say that some *drunkard* told him of a statue of Christ being made with Luciferic traits above and animal characteristics below ... but who gives this out as something that he knows with certainty. He puts an

objective lie into a book in which he sets out to describe Anthroposophy. And people accept such things without criticism or censure. Do you think for a moment that any healing of social life is possible when such things happen? If you have any such belief, it is a false hope. What is necessary is to develop a sane outlook on a positive evil in moral life. The point is not whether Anthroposophy is attacked or not but that a book has appeared containing a whole number of similar untruths. A man who writes such lies in this book will naturally include them in other writings. This is habit. The same thing exists in teachings given to the young. We must not fail to face these things, my dear friends.

The Child in the crib says to us that the deepest things in man need a health-bringing renewal. What we need is a new proclamation of what was given to the shepherds in the field and to the Wise Men from the East; from its very foundations we must understand what it is that will bring healing into the development of mankind. Then and then only are we worthy to say: The Saviour has been born unto us.

These are the things I wanted to say before we have to make a short pause in the lectures here.

The Quest for the Isis-Sophia

IN THE FESTIVAL of Christmas something is given to Christendom that directs the thoughts of all circles of Christian people straight to the very deepest questions presented by the evolution of humankind upon earth. Regard the evolution of history from whatever point of view you will, take into consideration historical events in order to understand human evolution, to penetrate the meaning of human evolution on earth — in all history you will find no thought as widely understandable or having as much power to lift the soul to this mystery of human evolution as the thought of the Mystery of Golgotha, as the thought that is contained in the festival of Christmas.

When we look back upon the beginning of human evolution on earth, and follow it through the thousands of years that preceded the Mystery of Golgotha, we find that, although the achievements of the peoples in all the various nations were so great, nevertheless, in reality all these achievements constituted only a kind of preparation — they were a preparatory step toward what took place for the sake of humankind at the Mystery of Golgotha.

Furthermore, we find we can only understand what has happened since the Mystery of Golgotha when we remember that the Christ who went through the Mystery of Golgotha has played an active role in the evolution of humanity ever since. Many things in human evolution may at first appear incomprehensible. However, if we investigate them without narrow-minded superstition, for example the kind of superstition that believes that unknown gods should come to the aid of human beings without their active involvement, and that such aid should come just where human beings consider it necessary — if we leave aside such views, we find that even the most painful events in the course of world history can show us the significance and meaning that the evolution of the earth has acquired through the fact that Christ went through the Mystery of Golgotha. It is appropriate for us to study this Mystery of Golgotha — and the mystery of Christmas belongs to it — from a point of view which can reveal, as it were, the meaning of all of earthly humanity. We know how intimate the connection is between what takes place in the moral-spiritual sphere of human evolution and what takes place in nature. And with a certain understanding of this link between nature and the world's moral order we can approach also another relationship with which we have been concerned for

many years — namely, the relationship of Christ Jesus to that being whose outer reflection appears in the sun. The followers and representatives of the Christian impulse were not always so hostile toward the recognition of this connection between the mystery of the sun and the mystery of Christ as the decadent present-day representatives of Christianity so often are. Dionysius the Areopagite, whom we have often mentioned, calls the sun God's monument, and in Augustine we continually find such allusions. Even in Scholasticism we find such references to the fact that the outwardly visible stars and their movements are images of the divine-spiritual existence of the world.

However, we must understand the mystery of Christmas in a far wider context, if we wish to understand what should concern us most of all in view of the important tasks of the present age. I would like to remind you of something which I have repeatedly brought forward in various ways in the course of many years. I have told you: We look back into the first post-Atlantean age, which was filled with the deeds and experiences of the ancient Indian people; we look back into the ancient Persian epoch of post-Atlantean humanity, into the Egypto-Chaldean, and into the Greco-Latin. We come then to the fifth epoch of the post-Atlantean humanity, our own. Our epoch will be

followed by the sixth and by the seventh. And I have drawn your attention to the fact that the Greco-Latin, the fourth epoch of post-Atlantean humanity, stands, as it were, in the middle, and that there are certain connections (you can read of this in my little book *The Spiritual Guidance of the Individual and Humanity*) between the third and the fifth epochs, that is, between the Egypto-Chaldean epoch and our own. Furthermore there is also a certain connection between the ancient Persian epoch and the sixth, and between the ancient Indian and the seventh epoch of post-Atlantean humanity. Specific things repeat themselves in a certain way in each of these epochs of life.

I once pointed out that the great Kepler, the successor of Copernicus, had a feeling that his solar and planetary system was repeating, of course in a way appropriate to the fifth post-Atlantean age, what had lived as the world picture behind the Egyptian priest mysteries. Kepler himself expressed this in a certain sense very radically when he said that he had borrowed the vessels of the ancient Egyptian teachers of wisdom in order to carry them over into the new age.

Today, however, we will consider something which stood, in a sense, at the center of the view found in the cultic rituals performed by the priests in the Egyptian mystery religion; we will consider the mysteries of Isis. In order to call up before our minds the spiritual connection between the mystery of Isis and that which also lives in Christianity, we need only look with the eyes of the soul upon Raphael's famous picture of the Sistine Madonna. The Virgin is holding the child Jesus, and behind her are the clouds, representing a multitude of children. We can imagine the Virgin receiving the child Jesus descending through the clouds, through a condensation, as it were, of the thin cloud substance. Created out of an entirely Christian spirit, this picture is, after all, nothing more than a kind of repetition of what the Egyptian mysteries of Isis revered when they portrayed Isis holding the child Horus. The motif of that earlier picture is in complete harmony with that of Raphael's picture. Of course, this fact must not tempt us to a superficial interpretation, common among many people since the eighteenth century and throughout the nineteenth century right up to our own days — namely, to see the story of Christ Jesus and all that belongs to it as a mere metamorphosis, a transformation, of ancient pagan mysteries. From my book *Christianity As Mystical Fact* you already know

how these things are to be understood. However, in the sense explained in that book we are permitted to point out a spiritual congruence between what appears in Christianity and the old pagan mysteries.

The main content of the mystery of Isis is the death of Osiris and Isis's search for the dead Osiris. We know that Osiris, the representative of the being of the sun, the representative of the spiritual sun, is killed by Typhon, who, expressed in Egyptian terms, is none other than Ahriman. Ahriman kills Osiris, throws him into the Nile, and the Nile carries the body away. Isis, the spouse of Osiris, sets out on her search and finds him over in Asia. She brings him back to Egypt, where Ahriman, the enemy, cuts the body into fourteen parts. Isis buries these fourteen parts in various locations, so that they belong to the earth for ever after.

We can see from this story how Egyptian wisdom conceived of the connection between the powers of heaven and the powers of earth in a deeply meaningful way. On the one hand, Osiris is the representative of the powers of the sun. After having passed through death he is, in various places and simultaneously, the force that ripens everything that grows out of the earth. The ancient Egyptian sage

imagines in a spirit-filled way how the powers which shine down from the sun, enter the earth and then become part of the earth, and how, as powers of the sun buried in the earth, they then hand over to the human being what matures out of the earth. The Egyptian myth is founded upon the story of Osiris — how he was killed, how his spouse Isis had to set out on her search for him, how she first brought him back to Egypt and how he then became active in another form, namely, from out of the earth.

One of the Egyptian pyramids depicts the whole event in a particularly meaningful way. The Egyptians not only recorded what they knew as the solution to the great secrets of the universe in their own particular writing, they also expressed it in their architectural constructions. They built one of these pyramids with such mathematical precision that the shadow of the sun disappeared into the base of the pyramid at the spring equinox and only reappeared at the autumn equinox. The Egyptians wanted to express in this pyramid that the forces which shine down from the sun are buried from spring to fall in the earth where they develop the forces of the earth, so that the earth may produce the fruit which humankind needs.

This, then, is the idea we find present in the minds and hearts of the ancient Egyptians, On the one hand, they look up to the sun, they look up to the lofty being of the sun and they worship him. At the same time, however, they relate how this being of the sun was lost in Osiris, and was sought by Isis, and how he was found again so that he is then able to continue working in a changed way.

Many things which appeared in the Egyptian wisdom must be repeated in a different form during our fifth post-Atlantean age. Humankind must increasingly come to understand from a spiritual-scientific point of view the mysteries of the Egyptian priests in a form appropriate to our own age, in a Christian sense. For the Egyptians, Osiris was a kind of representative of the Christ who had not yet arrived on earth. In their own way they looked upon Osiris as the being of the sun, but they imagined this sun being had been lost in a sense, and must be found again. We cannot imagine that our being of the sun, the Christ, who has passed through the Mystery of Golgotha could be lost to humankind, for he came down from spiritual heights, united himself with the man Jesus of Nazareth, and from then onwards remains with the earth. He is present, he exists, as the Christmas carol proclaims each year anew: "Unto us a Saviour is born."

It thereby expresses the eternal, not the transitory nature of this event. Jesus was not only born once at Bethlehem, but is born continuously; in other words, he remains with the life of the earth. What Christ is, and what he means for us, cannot be lost.

But the Isis legend must show itself as being fulfilled in another way in our time. We cannot lose the Christ and what he, in a higher form than Osiris, gives us; but we can lose, and we have lost, what is portrayed for our Christian understanding standing at the side of Osiris — Isis — the mother of the saviour, the divine wisdom, Sophia. If the Isis legend is to be renewed, then it must not simply follow the old form — Osiris, killed by Typhon-Ahriman and carried away by the waters of the Nile, must be found again by Isis in order that his body, cut into pieces by Typhon-Ahriman, may be sunk into the earth. No, in a sense, we must find the Isis legend again, the content of the mystery of Isis, but we must create it out of imagination, suited to our own times. An understanding must arise again of the eternal cosmic truths, and it will when we learn to think and compose imaginatively, as the Egyptians did. But we must find the right Isis legend.

The Egyptian was permeated by luciferic powers, as were all human beings who lived before the Mystery of

Golgotha. If luciferic powers are within the human being and stir the inner life, moving and weaving through it, the result will then be that ahrimanic powers will appear as an active force outside the human being. Thus the Egyptians, who were themselves permeated by Lucifer, rightly see a picture of the world in which Ahriman-Typhon is active.

Now, we must realize that modern humanity is permeated by Ahriman. Ahriman moves and surges within human beings, just as Lucifer moved and surged within the Egyptian world. However, when Ahriman works through Lucifer, then human beings see their picture of the world in a luciferic form. How does the human being see this picture of the world? This luciferic picture of the world has been created, it is here. It has become increasingly popular for modern times and has taken hold of all circles of people who want to consider themselves progressive and enlightened.

If the mystery of Christmas is to be understood, we must bear in mind that Lucifer is the power wanting to retain the world-picture of an earlier stage. Lucifer is the power trying to bring into the modern world-conception that which existed in earlier stages of human development. He wants to give permanence to

what existed in earlier periods. All that was moral in earlier stages also exists of course today. (The significance of morality always lies in the present, where, like seeds for the future, it provides the basis for the creation of worlds yet to come.) But Lucifer strives to separate morality as such, all moral forces, from our world picture. He allows the laws of natural necessity alone to appear in our picture of the external world. Thus the impoverished human being of modern times is presented with a wisdom of the world in which the stars move according to purely mechanical necessity, in which the stars are devoid of morality, so that the moral meaning of the world's order cannot be found in their movements. This, my dear friends, is a purely luciferic world picture.

Just as the Egyptians looked out into the world and saw Ahriman-Typhon as the one who takes Osiris away from them, so too, we must look at our luciferic world picture, at the mathematical-mechanical world picture of modern day astronomy and other branches of natural science, and realize that the luciferic element holds sway in this world picture, just as the typhonic-ahrimanic element held sway in the Egyptian world picture. Just as the ancient Egyptians saw their outer world picture in an ahrimanic-typhonic light, so modern human beings, because they are ahrimanic,

see it with luciferic characteristics. Lucifer is present, he is working there. Just as the Egyptians imagined Ahriman-Typhon working in wind and weather, in the storms of winter, so modern human beings, if they wish to truly understand the world, must imagine that Lucifer appears to them in the sunshine and in the light of the stars, in the movements of the planets and of the moon. The world picture of Copernicus, Galileo, and Kepler is a luciferic construction. Precisely because it arose from and corresponds to our ahrimanic forces of knowledge, its content — please distinguish here between method and content — is a luciferic one.

When the Mystery of Golgotha took place, the divine Sophia, the wisdom that enables us to see into the world with understanding, worked in a twofold way. Divine wisdom, heavenly wisdom, worked in the revelation to the poor shepherds in the fields, and in the revelation to them because of our new knowledge. We do not lack Christ; but the knowledge of Christ, the Sophia of Christ, the Isis of Christ is lacking.

This is what we should engrave in our souls as a content of the mystery of Christmas. We must realize that since the nineteenth century even theology has come to look upon Christ merely as the man from

Nazareth. That means that theology is completely permeated by Lucifer. It no longer sees into the spiritual background of existence. External natural science is luciferic; theology is luciferic. Of course if we are speaking of the inner aspect of the human being as you can see from my previous words we could just as well say that in this theology the human being is ahrimanic. Then in the same way we must say of the Egyptians that they were luciferic, just as we say of them that their perception of the external world was ahrimanic. Modern human beings must understand the mystery of Christmas in a new way. They must realize that they must first of all seek Isis, in order that Christ may appear to them. The cause of our misfortunes and the problems of modern civilization is not that we have lost Christ, who stands before us in a far greater glory than Osiris did in the eyes of the Egyptians. It is not that we have lost him and need to set out in search of him, armed with the force of Isis. No, what we have lost is the knowledge of Christ Jesus, insight into his being. This is what we must find again with the power of the Jesus Christ who is in us.

This is how we must look upon the content of the Christmas festival. For many modern people Christmas is nothing more than a festival for giving and receiving presents, something which they celebrate

every year through habit. Like so many other things in modern life the Christmas festival has become an empty phrase, And it is just because so many things have become nothing more than a phrase that modern life is so full of calamities and chaos.

This is in truth the deeper reason for the chaos in our modern life.

If in this our community, we could acquire the right feelings for everything which has become mere phrases in the present age, and if these feelings could enable us to find the impulses needed for the renewals that are so necessary, then this community, which calls itself the anthroposophical community, would be worthy of its existence. This community should understand the terrible significance for our age that such things as the Christmas festival are carried forward as a mere phrase. We should be able to understand that in the future this must not be allowed, and that these things must be given a new content. Old habits must be left behind and new insights must take their place. If we cannot find the inner courage needed to do this, then we share in the lie which keeps up the yearly Christmas festival merely as a phrase, celebrating it without our souls feeling and sensing the true significance of the event.

Are we really lifted up to the highest concerns of humanity when we give and receive presents every year out of habit at this festival of Christ? Do we lift ourselves up to the highest concerns of humanity when we listen to the words — which have also become a phrase — spoken by the representatives of the various religious communities! We should forbid ourselves to continue in this inner hollowness of our Christmas celebrations. We should make the inner decision to give such a festival a content which allows the highest, worthiest feelings to pass through our souls. Such a festival celebration would raise humankind to the comprehension of the meaning of its existence.

Ask yourselves whether the feelings in your hearts and souls when you stand before the Christmas tree and open the presents which are given out of habit, and the Christmas cards containing the usual phrases — ask yourselves whether feelings are living in you that can raise humankind to an understanding of the meaning of its evolution on earth! All the problems and misfortune of our time are due to this — we cannot find the courage to lift ourselves above the empty phrases of our age. But it must happen, a new content must [be]come content which can give us entirely new feelings that stir us powerfully, just as

those people were stirred who were true Christians in the first Christian centuries, and who felt the Mystery of Golgotha and the appearance of Christ as the highest which humankind could experience upon the earth. Our souls must again acquire something of this spirit.

Oh, the soul will attain to altogether new feelings if it feels committed to experience the new Isis legend within modern humanity. Lucifer kills Isis and then places her body into the infinity of space, which has become the grave of Isis, a mathematical abstraction. Then comes the search for Isis, and her discovery, made possible through the inner force of spiritual knowledge. In place of the heavens that have become dead, this knowledge places what stars and planets reveal through an inner life, so that they then appear as monuments to the spiritual powers that weave with power through space. We are able to look at the manger today in the right way only if we experience in a unique way what is weaving with spiritual power through space, and then look at that being who came into the world through the child. We know that we bear this being within us, but we must also understand him. Just as the Egyptians looked from Osiris to Isis, so we must learn to look again to the new Isis, the holy Sophia. Christ will appear again in his

spiritual form during the course of the twentieth century, not through the arrival of external events alone, but because human beings find the power represented by the holy Sophia. The modern age has had the tendency to lose this power of Isis, this power of Mary. It has been killed by all that arose with the modern consciousness of humankind. And the confessions have in part exterminated just this view of Mary.

This is the mystery of modern humanity: Fundamentally speaking, Mary-Isis has been killed, and she must be sought, just as Osiris was sought by Isis in Asia. But she must be sought in the infinite spaces of the universe with the power that Christ can awaken in us, if we devote ourselves to him in the right way.

Let us picture this rightly, let us immerse ourselves in this new Isis legend which must be experienced, and let us fill our souls with it. Then we will experience in a true sense what humankind in many of its representatives believes, that this new legend fills the holy eve of Christmas, in order to bring us into Christmas day, the day of Christ. This anthroposophical community could become a community of human beings united in love because

they feel the need, common to them all, to search. Let us become conscious of this most intimate task! Let us go in spirit to the manger and bring to the Child our sacrifice and our gift, which lie in the knowledge that something altogether new must fill our souls, in order that we may fulfill the tasks which can lead humankind out of barbarism into a truly new civilization.

To achieve this, of course, it is absolutely necessary that in our circles we are prepared to help one another in love, so that a real community of souls arises in which all forms of envy and the like disappear, and in which we do not look merely each at the other, but together face the great goal we have in common. The mystery brought into the world by the Christmas child also contains this — that we can look at a common goal without discord because the common goal signifies union in harmony. The light of Christmas should actually shine as a light of peace, as a light that brings external peace, only because first of all it brings an inner peace into the hearts of human beings. We should learn to say to ourselves: If we can manage to work together in love on the great tasks, then, and only then, do we understand Christmas. If we cannot manage this, we do not understand Christmas.

Let us remember that when we do sow discord, this discord hinders us in understanding the one who appeared among human beings on the first Christmas on earth. Can we not pour this mystery of Christmas into our souls, as something which unites our hearts in love and harmony? If we do not properly understand what spiritual science is, then we will not be able to do this. Nothing will come of this community if we merely bring into it ideas and impulses we have picked up here and there from all corners of the world, where clichés and routine hold sway. Let us remember that our community is facing a difficult year, that all our forces must be gathered together, and let us celebrate Christmas in this spirit. Oh, I would like to find words that could speak deeply into the heart of each one of you on this evening. Then each one of you would feel that my words contain a greeting which is at the same time an appeal to kindle spiritual science within your hearts, so that it may become a power that can help humanity which is living under such terrible oppression.

Beginning with such points of view, I have gathered the thoughts which I wished to speak to you. Be assured that they are intended as a warm Christmas greeting for each one of you, as something which can lead you into the new year in the very best way. In this

spirit, accept my words today as they were intended,
as an affectionate Christmas greeting.

Isis-Sophia, Wisdom of God, she has been slain by
Lucifer, and on the wings of the powers of the world
carried her hence into the infinite space of the
universe. The willing of Christ Working in man Shall
wrest from Lucifer And on the boats of Spirit-
knowledge Awaken in human souls Isis-Sophia
Wisdom of God.

【 This summation may be confusing, but it is exactly
as printed in the book — e.Ed 】